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## SERMONS

### VOICEFUL STONES.*

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*What mean ye by these stones?*—JOSH. iv., 6.

THE long and weary wilderness journey was over. Moses, the leader and lawgiver of Israel, had now gone up to glory and God. His mantle had fallen upon the son of Nun, the brave and noble Joshua. The task assigned him was great; the divine promises given him were greater. God said to Joshua: "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." He also added: "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses so will I be with thee; I will not fail thee, nor forsake thee." These are great and precious promises. Joshua caught their inspiration. He had shown a spirit of trustful bravery, when forty years before he exhorted the people to go up against the land. In that spirit he now assumed command of the hosts of God. Forward went the priests of the Lord bearing the ark of the Lord. Their feet are dipped in the brim of the Jordan, and lo! the bed of the river is dried up. The rushing tide of waters, in this time of harvest, "rose up upon a heap very far from the city Adam, that is beside Zaretan;" while the waters below were carried on to the Dead Sea. Forward went the priests with the ark into the

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middle of the river. There they stood until the people "dry-shod passed over right against Jericho."

At the command of God, through Joshua, twelve men out of the people, out of every tribe a man, took twelve stones out of the Jordan, from the place where the priests' feet stood firm. These stones Joshua set up "for a memorial unto the children of Israel forever." Much ingenuity has been exercised in explaining this narrative. We do not stop to discuss the many questions it suggests. This primitive form of a memorial is common to almost all nations. Of this character are the Egyptian obelisks and the cairns and Druidical circles in England and Scotland. The text is the question of the children. The sight of the cairn would awaken curiosity. It has been well asked, "What child in Altorf but must have inquired respecting the statue of William Tell, or in Lucerne, about the lion sculptured by Thorwaldsen to commemorate the deaths of the Swiss Guard?" Crossing the Jordan dry-shod was the great miracle of the entrance into Canaan. The memorial stones would remind the tribes of God's greatness and goodness. But the stones must have tongues in order that their testimony may be more complete. They were not simply to be memorial; they were also to be declaratory. The living voice was to accompany the stony witnesses. Each stone is a preacher, but the voice of living preachers is added. Parents were to tell their children how they had come over Jordan on dry land. It is believed that the cairn remained at least until some centuries after the destruction of Jerusalem. But the instruction of parents as presented here gives the event a more enduring memorial.

Without departing from the original significance of these monumental stones, we find in them to-day not really new lessons, but a new application of the old lesson. Occupying to-day for the first time this house of worship, it is fitting that we ask and answer the old question, "What mean ye by these stones?" The form which the stones have taken partly answers the question. Turret, tower and spire point heavenward. They declare in their eloquent silence that there is a life beyond this; that it is not all of life to live; that we are the heirs of an immortal life. In its symmetry and sincerity the whole structure preaches the need of truth in the heart and life. This is a "sincere" building. Contradiction between seeming and being is bad always and everywhere; in the house of God it is abominable. The attempt to deceive by false pillars, arches and recesses is bad both in art and religion. If any building in the world should be true it is a house dedicated to the worship of God. But, furthermore, in letters of stone over the central entrance these stones declare their mission: "We preach Christ crucified." Let us not belie their testimony; and let us add the testimony of the living voice to the "testimony of the rocks." Let us tell our children, and may they tell their children from generation to generation, what we mean by these stones. Better that they had never left their native quarries than that they should preach another gospel, which is not a gospel, than the Gospel of Christ, as the only hope of a lost world.

I. These stones, in the first place, express our conviction of the world's need of Christ's Gospel. Sin is the terrible fact in human existence. No true thinker on moral problems will shut his eyes to this sad human experience. The man who fails to see that the removal of sin is the world's great need is not a thinker; he is simply a shallow empiric. He has not discovered the world's great malady. He is simply playing at philosopher and humanitarian. Christ proved Himself to be an exhaustive analyst of character and life when He summed up His diagnosis of man's moral condition by describing it as "that which was lost." He gloriously set forth His own mission when He said that He came "to seek and to save." Not the well, but the sick need a physician; not the saved, but the lost need a Saviour. The race is sick and lost; Christ is the Physician and the Saviour.

But we know that it is extremely difficult, often quite impossible, to get men to see the sinfulness of sin against God. The strong statements of the Bible shock and annoy them. The sad condition of men they attribute to some other cause. The nature of the world's disease they misunderstand because they examine it with diseased eyes. They are themselves the subject of the corruption on which they attempt to pronounce judgment. Their judgment, therefore, becomes manifestly incorrect. Satan often comes arrayed as an angel of light; he may thus deceive the very elect. Sin, like Jezebel, paints its face and tires its head. Man's inability to see the deceitfulness of sin is one of the fruits of the deceitfulness of sin. It takes from us the capacity to understand its true character. It robs men of spiritual health and yet cheats them with the hectic flush; it beggars them and yet tells them that they are increased in goods. It soothes while it stabs; it stabs while it soothes. It is useless to trifle. The evil remains. It will not "down" at the philanthropic philosopher's bidding. The enactments of legislatures will not remove it. We cannot refine it out of the world by giving it complimentary definitions. What is cold? Nothing, some say, but absence of heat. It is nothing in itself; it has no positive character; it is only a negation. This definition is soothing to the philosopher by his warm fire. But the poor man out yonder is shivering, freezing, dying in the biting, bitter cold. What matters it that it is only absence of heat; the man will soon be dead. Of course darkness is nothing; it is only the absence of light. This surely is plain enough. Nevertheless men will stumble in it notwithstanding the mitigating definition. So the light-hearted teacher tells us that sin is but little; it is only the absence of holiness. But even that is much. It is the absence of wholeness; it is the absence of happiness; it is the absence of Godlikeness here; it is the absence of heaven hereafter.

But sin is more. It has separated man from God; it has separated man from man. Sin is the prolific parent of all our woes. It is the terrible thing which God hates. It has a positive character; it is earthly, sensual, devilish. The world has felt its polluting touch; its trail is over all the products of human imagination, reason and affection. The world all about us illustrates and emphasizes the teachings of Scripture. Experience and observation, as

certainly as the Scriptures, say, "There is none righteous, no, not one." They corroborate Paul's first chapter in the letter to the Romans. No wonder that some heathen of our day who first heard it charged the missionary who was familiar with their lives with having written it. In the fulness of time the Christ was born. One element, the negative element, in that fulness was the world's fruitless effort to help itself. Rome was mistress of the world. More than one hundred millions of people lay bleeding at her feet. She stamped her foot and mighty armies leaped to obey her call. Their tread shook the earth. But she was powerless to drive out the awful corruptions which were eating out all that was noble in her life. All authorities agree with Tacitus and Juvenal in their fearful descriptions of the corruptions which permeated all ranks of society. The Emperor was a god; the individual was a slave. The Pantheon, as has been said, was only the monument of an early and amusing superstition. Faith was dead; hope was dying; Rome was broken at heart. The highest art and culture of Greece could only build an altar on Mars' Hill "to the unknown God," and then fall down in helpless worship. Mighty Rome in her abject helplessness was calling for a deliverer. Beautiful Greece was stretching out her hands for a healer. Christ was both to both so far as they received Him. The experience of the world must be that of each individual. The world to-day is sick, helpless, sinful. Apart from Christ's Gospel it can find no help. "It lieth in the arms of the wicked one." God says, and experience echoes the saying, "Thou hast destroyed thyself." Thank God He speaks this other word: "But in Me is thy help."

II. Again: these stones express our faith in Christ's Gospel to meet the world's need.

The Gospel proclaims the divine specific for sin. It comes to the world at its lowest and darkest point with help and hope. To each man guilty and condemned it offers, through the death and mediation of Jesus Christ, a full and free pardon. Throwing aside all distinctions of condition and culture it regards us all as "concluded under sin." When we repent of and forsake our sins it assures us that God will abundantly pardon. The condition of pardon shows alike the matchless love and peerless wisdom of God. "How shall man be just with God?" is the question of the ages. No man, no angel could answer it. God solves the problem. The cross is the answer. There righteousness and truth met together, there mercy and peace have kissed each other. God can now be just and the Justifier of him who believes in Jesus. If the Gospel cannot save a man, nothing can. It is still the world's hope. No wonder that it made such rapid triumphs when first it was preached. It found the world weary with its sins, its philosophies and its idolatries. Thoughtful souls were longing for help here and hope hereafter. The Gospel came as bread to the hungry, light to those groping in the dark and life to the dying. It was a ray of supernal splendor in a world of earthly blackness. It revealed God as a loving Father and Saviour, and heaven as an eternal home. We can scarcely estimate the blessedness of this heavenly boon. It broke the power and removed the condemnation of sin. It showed how

Christ had borne it in His own body, and how by His stripes we are healed. It also made the attainment of a holy character a possibility. It does so still. It makes the redeemed here have foretastes of heaven.

The Gospel is the harmonizer of all the conflicting interests of human society. It alone can elevate the "masses;" it alone can reclaim the fallen. Dr. Alexander MacLeod, in his "Christus Consolator," says that "When Orsted first exhibited to Frederika Bremer the beautiful and now familiar experiment of sand-grains upon a glass plate arranging themselves, under the influence of a musical note, in symmetrical and harmonious figures, this reflection passed through the mind of the lady: 'A human hand made the stroke that produced the note. But when the stroke is made by the hand of the Almighty, will not the note then produced bring into exquisitely harmonious form those sand-grains which are human beings, communities, nations. It will arrange the world in beauty, and there shall be no discord, and no lamentation any more.'" This woman is right. That divinely musical note is the preaching of the glorious Gospel of Christ. Christ was a workingman; His apostles were working men. The laborer finds in Christ his truest friend. All that is true in communism is the offspring of Christ's religion; all that is evil is opposed by that Gospel. His religion is the cure for all the evils existing between employer and employed. Put Christ into the hearts of both and injustice, oppression, and strikes will be impossible. No form of slavery can exist in an atmosphere warmed by the love of Christ. In that warmth the chains of slavery melt. Could Philemon look on Onesimus as a chattel when the love of Christ was in the hearts of both? Impossible! The old bond might for a time exist. Paul recognized its claim. But Onesimus and his master Philemon were now brethren in Christ. Onesimus must go back, but now as a brother to a brother. This spirit has destroyed slavery wherever it has been destroyed. Tell me what good thing all the centuries have produced whose origin is not in this blessed Gospel? Religion now, as in all the past, lifts nations and races out of barbarism into civilization, out of sin into holiness, from earth to heaven. Think of the ignorance in which the Wesleys found the common people of England! Who can estimate their power for good? So-called reformers and humanitarians who are infidel to Christ and His Gospel, are the enemies of the poor, the enemies of the Republic, the enemies of the race. Those who would lift their hand against the Bible, against the Sabbath, against Christ, are the enemies of the best interests of all classes for time and eternity.

By means of the poor Christ's kingdom was first organized. The poor knew him to be their true friend. To them there was music in His voice, there was sympathy in His heart, there was help in His hand. If we are to help the poor we must put Christ into their poverty. Religion would vastly reduce the number of the poor. It is the friend of industry and all kindred virtues; it is the foe of intemperance and all kindred vices. The poor do not so much need bread as the character and the opportunity to earn bread. Religion in the heart gives both. Much is said about carrying the loaf with the tract.

This idea has been overworked. It is instructive to remember that only twice did Christ use divine power to give bread to the multitude; and in both cases the circumstances were peculiar. The poor need the religion of Christ more than bread. He is the true Bread. Give them that and the other bread will come. Christ gave himself. He offers Himself still. There were as many evils, as Dr. MacLeod suggests, in Christ's day as now. There were then the lapsed classes, the dwellers in lanes, the victims of sin and misery of every kind. What was Christ's cure? Evangelize them. Did He blunder? Was He lacking in gentleness and love? Perish the thought! He was the true Reformer, the Divine Humanitarian, the Spiritual Regenerator of the individual and the race.

There is profound philosophy in His method. His spirit teaches the rich and the poor alike to recognize the poor man's manhood. This is a recognition of tremendous power. It gives hope, light, life to the poor. It lets into the poorest home and the saddest heart a flash of the glory of the millennial dawn. It gives those who are up tenderness for those who are down; it gives those who are down trustfulness toward those who are up. The preacher of the Gospel is the poor man's best earthly friend. He tells of a Christ who was poor, and who has sanctified and forever glorified poverty. Christ's incarnation has lifted the world into the sunshine of hope and the promise of heaven. It has levelled society by lifting the down-trodden—levelled it up. It makes lowliness loftiness, meekness mightiness, and gentleness greatness. Guizot says that "Christianity has carried repentance even into the souls of nations. Pagan antiquity knew nothing of these awakenings of the public conscience. Tacitus could only deplore the decay of the ancient rites of Rome, and Marcus Aurelius could only wrap himself sorrowfully up in the stoical isolation of the sage; there is nothing to show that these superior minds so much as suspected the great crimes of their social state, even in its best days, or aspired to reform them." The world's hope in every relation of life is in this old Gospel. It must have its place in every heart; it must throw its radiance over every home; it must be in every workshop and counting-house. Then will be realized the dream of the eloquent and tuneful Macaulay, in his "Lays of Ancient Rome:"

"Then none was for a party;
Then all were for the state;
Then the great man helped the poor,
And the poor man loved the great:
Then lands were fairly portioned;
Then spoils were fairly sold:
The Romans were like brothers
In the brave days of old."

This Church stands for this idea. It is not the Church of the rich; it is not the Church of the poor; it is neither; it is both. The spirit of the world divides society horizontally—each class selecting its corresponding layer. The spirit of Christ's religion divides society vertically, cutting through all the layers. True religion says, whether a man be black or white, red or yellow, rich or poor, "A man's a man for a' that." Away with the

sentimental but Christless philanthropist! Away with the blatant and blasphemous infidel! The true friend of the rich, the poor, the fallen of all classes is Jesus Christ, the perfect, the Divine Man. Welcome His Gospel as the answer of humanity's cry, as the opener of heaven to penitent and believing sinners!

III. Again: these stones declare our faith in and our duty toward the aggressive, the missionary side of Christ's Gospel.

It means to conquer the world. It will do it. This is its lofty ambition. This is it divine destiny. In this respect it stands unique among the religions of the world. No form of idolatry ever aimed at universality. To worship the god of the grove, the fountain, the locality was all that was contemplated by heathen religions. The disciples of many forms of superstition did not wish them to become universal. Universality would rob them of the charm of their sweet seclusiveness. They were for their "set," their country, their race. They were local, ethnic, or at most national. Judaism was not aggressively missionary. Its books, as Dr. Hanna has shown, hinted at a possible universality. These hints, however, were misunderstood, disregarded, disliked. Christ found the Jews the most narrow and bigoted of all peoples. The Jew was the religious Pharisee, despising all others religiously. The Greek was the physical Pharisee, despising all others physically. The Roman was tolerant, not because of charity, but because of indifference. Rome knew nothing of tenderness. Christ gave the world a new, a sublime, a divine idea. He sent His apostles out to preach a religion equally needed by and equally adapted to all races, climes and centuries. This is the most sublime idea ever proclaimed to the world. It is matchless, peerless, glorious. Think of the amazement with which the "Go ye into all the world; preach the Gospel unto every creature" fell upon the ears of the disciples! Their world was a narrow strip of land; this new world is the globe. We have become familiar with the idea, but a moment's reflection gives it its marvellous proportions. No philosopher of Greece or Rome, or of the imaginative East, ever dreamed of such a thought. That one idea gives Christ the foremost place in the ranks of the world's thinkers. Where did He, if only a Galilean youth, get the idea? Explain that, if you deny His divinity. Are you a thinker? Here is a problem. Its solution involves divinity in the Great Teacher.

Away over the hills of Judea and Samaria went the apostles of the cross. The islands of the blue Ægean were stepping-stones for the feet of "the sacramental host of God's elect." The cross was their weapon. Hoary superstitions tottered and tumbled. Nations of highest culture and nations of wildest barbarism bowed at Jesus' feet. With the cross they battered down the strongest walls of opposition; with the cross they pointed the way to glory and God. They revolutionized literature, architecture, religion, the world. Jean Paul Richter was right when he said, "With His pierced hands, Christ has lifted empires off their hinges, turned the stream of centuries out of its channel, and He still governs the ages."

The old spirit is in this Gospel still. It still turns the world upside down, because it finds the world wrong side up. It makes no apology for declaring itself. Yet often we have spoken it apologetically when we ought to have uttered it authoritatively. The best defence of Christianity is—Christianity. It is its own best evidence. We have too often turned aside to debate with unbelievers. We have dignified contemptible foes. We have magnified pigmies into heroes, dwarfs into giants. We have given the devil too much respect; we owe him only disobedience, contempt and hate. On, on, O Church of God! Forward on thy divine mission, until the kingdoms of this world lie in joyous submission at Jesus' feet! These stones stand for this spirit. We believe in aggressive work. We are not to satisfy ourselves by singing "Hold the fort." We must shout "Storm the fort." An anti-mission church is an anti-Christian church. Such a church must soon die; the sooner the better. I charge you, my beloved Church, that you never forget your exalted mission. If you live only for yourselves you shall die. Your grandest liturgy is in following your Master, "who went about doing good." Visit the fatherless; carry the bread of life to the poor and sinful; begin in your Jerusalem; go on to all Judea; march into Samaria; forward to the uttermost parts of the earth. Fail and you die. Selfishness is death; self-abnegation, consecration, Christliness—these are life, power and glory. These stones to coming generations shall bear testimony to the missionary spirit of this Church and of Christ's Gospel. At this blessed Christmas-tide we sing again the sweet angelic song which floated out on the midnight air when the Christ was born: "Behold I bring you good tidings of great joy, which shall be to all people." "Glory to God in the highest, and on earth peace, good-will to men."

IV. But, lastly, these stones declare our faith in our distinctive organic order as a body of Christians, as being in harmony with Christ's Gospel.

If our views be not in harmony with Christ's Gospel we do not wish to hold them; we have no other reason for being Baptists. But so long as this reason exists we cannot be other than Baptists. We hold, in harmony with all the evangelical denominations, the great fundamental doctrines of the Gospel. We also hold views taught in the word of God which, in our view, they lightly esteem or entirely ignore. These views are sufficiently well understood; they need not be here specified. We would not multiply or magnify the differences between us and our esteemed brethren. We would rather lessen the number. But this we cannot do by denying or ignoring these differences. We must acknowledge them in a manly way and in a Christly spirit. We grant to others the liberty we claim for ourselves. We give them credit for the sincerity which we claim for ourselves. The Church almost as a whole has in a wonderful way come to accept views which once we almost alone held. It is worse than useless in union and other meetings to ignore points of difference. If men are honest in their denominational positions, there are differences and they are worthy of respect. We shall admit them; we shall respect them; we shall work with all who love Christ; and we shall

respectfully, kindly, Christianly differ from them in so far as we honestly believe that they differ from the teachings of Christ. This is Protestant, this is Baptist, this is Scripture doctrine. Here kindly, firmly, lovingly we stand. We "can do no otherwise." For myself, should I cease to hold the views touching the inspiration of the Scriptures, the vicarious atonement of Christ and other doctrines of evangelical Christianity I should give up my Christian name. When I step off the platform touching baptism, the Lord's supper, and any distinctively Baptist views, on which I stood when I received ordination as a Baptist minister, I shall give up my denominational name as a Baptist minister. I shall relieve the denomination of all responsibility for my acts. Common honesty requires that when a minister has abandoned the views on profession of which he received denominational recognition, he should no longer enjoy the emoluments and honors of that denomination. How a man can wear his Church's armor while he is stabbing her to the heart is more than an honest man can understand. The maligned politician is above such unmanliness. I must say that as the years advance I hold my ordination vows with a firmer grasp and a tenderer love. I believe in every drop of blood in the old, the blessed Book, in the old Gospel and in the old methods of winning men to God. The Gospel has lost none of its ancient power. It is still the power of God unto salvation. The churches in whose pulpits it is most faithfully preached are the churches whose pews are best filled with consecrated men and women. This Church stands for honesty in the pulpit, loyalty to ordination vows, and submission to the lordship of Jesus Christ.

It must also stand for loyalty in the pews. If the Church—the spiritual body—gives up the old Baptist faith, it ought to give up this house. These stones mean all this. Perhaps in the years to come the words I now speak may be quotod. Let them give no uncertain sound; these stones stand for a regular Baptist Church. This means much; but the stones mean even more. No Baptist Church is worthy the name, it is not a regular Baptist Church, except Christ be exalted above all other names. When Ptolemy built the Pharos he desired to perpetuate his name. But the architect cut the king's name in plaster; he cut his own, Sostratus, in imperishable granite. The waves washed off the plaster; the king's name disappeared; then the name Sostratus was revealed. When all earthly names have perished Christ's will endure. Baptism does not make a Baptist Church. Some bodies baptize whom we utterly repudiate. A Baptist Church is loyal to the word of God; it accepts the great doctrines of Christ's Gospel. When it gives up these it is unworthy its name. So conspicuous above all other names you read in letters of stone on the front of this building: "We preach Christ Crucified." Paralyzed be the hand which would tear down Christ's cross, or strike the crown from his brow! To day we honor Him. These stones mean Jesus Christ, Prophet, Priest and King, from deep foundation to lofty spire. We gather today about his cradle; we stand in awe and love at His cross; we gaze in fondest hope upon His throne. We have a better house than tabernacles made with hands—a house not made with hands. Our watchword in life, our support in death, and our song in heaven will be "Jesus Christ and Him crucified." This we mean by these stones. Their purpose is that of Joshua's memorial: "That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God for ever." Even so, grant, thou crucified and glorified Jesus Christ!

# FOLLOWING CHRIST.

By J. R. Day, D.D., St. Paul's Methodist Episcopal Church, New York.

*Master, I will follow Thee, whithersoever Thou goest.*—Matt. viii., 19.

Every man has a master. Business, the home, society, circumstances command and we obey. There is no absolute independence in the world. All of us who are now present have said our life long to somebody or something, "Master, I will follow thee, whithersoever thou goest."

And every person has a master passion. It is permitted to dominate our choice in life. Some men it makes ministers; some, merchants; some, lawyers; some, doctors; some, mechanics; and some, farmers. Sometimes this passion rules from the lower nature, and then the man does not become a minister, but a miscreant; not a merchant, but a miser; not a doctor, but a debauchee. In some way it manifests itself and we are all servants of the better or worse.

But not only so, every man *is* a master. He is endowed with power of will; as a rule is fully competent to say what calling he will pursue, what habits shall be taken on. He is a servant by consent. He is greater than circumstances. They need not control him. He can control them, or make them serve him.

In the power of his will he may stand up and assert a controlling authority over his destiny. Every man at times, whatever his situation, is conscious of the fact. There is no need of argument. The fact that every day you say "I will," that you do as you *will* in ten thousand things, and that you feel accountable for what you do is sufficient demonstration. The doctrine of fate is silly. Every man may elect his nobility or his degradation.

These two facts being true, another appears. It is their resultant. With the fact of necessitated relationship to something and the choice of what that something shall be there is the obligation to choose. We are called upon to say what we will follow. Man is at the fork of two roads. He cannot go in both. There is a twofold guide-board. He must say which finger he will follow. The choice is a critical one. It is often so in business, in locating a residence, in choosing companions. So Lot found it after he had chosen Sodom. What consequences impend upon the choice of a young man when he starts forth for a great city or elects his calling in life. It is the pivot on which his future swings. How much more in matters purely moral and religious. It is to make all of the difference, not in this world, but of eternity, whether the man chooses right or wrong—whether he takes Christ or Belial. This man announced a wise choice. The man he called Master was worthy of his allegiance, and obedience to his teachings could result only in the highest good.

I. Christ is a valuable companion because He embodies a lofty and perfect moral ideal, the expression of the grandest conception of truth this world has ever known. It was the boast of the followers of Socrates that he brought men down from the contemplation of the stars, to the earth and the study of themselves. But Christ conducts man up from himself to beyond the stars, to the sources of all truth. Christ is the perfect sphere, the sun, the bright and morning star, and in Him man sees every great thought, every tender sympathy, every beautiful habit, every worthy ambition. The truths for which men used to search in vain they see "in their Saviour shine," and they shine more and more as men go on "unto the perfect day." It is an ideal that includes every phase of noble mortal life. Now this is very important. Men need ideals. No one has ever become great without one. We see that that has been true of the great painters, poets and philosophers. And it is so in our moral walks. We come to see some great truth, some beautiful character. It stirs our ambition. We move up to it. Christ is that great character, "And I, if I be lifted up, will draw all men unto Me." So we say if Christ were nothing more than the world's object-lesson, it would do well to follow him. If religion had no other office than the spectacular, it would be invaluable. If a painter might look over the shoulder of Raphael or Angelo, that were a great privilege. But Christ is more to his follower than the ideal or a distant example merely. He gives His genius. He puts His Spirit within us. We more than look over the shoulder of Raphael, amazed at His canvas. He makes us Raphaels. "Greater works than these shall ye do because I go unto my Father." Wonderful! By beholding Him we are changed and made like unto Him.

II. Christ is a *pleasant* companion. And this is no mean fact in a world full enough of trouble at best, where we are constantly burdened with care and filled with foreboding; where misgivings come into the gayest scenes. We all know how earnestly men seek for relief from pressing care in scenes ot excitement and pleasure. We are all toiling for rest and pleasure which we think we see in the future. And since this is our nature, the fact that in "His presence is fulness of joy and at His right hand are pleasures for ever more" appeals to us with great weight. So the disciples proved Him. Even in their troubles and scarcely perceiving Him with their imperfect faith, their hearts burned within them as they talked with Him by the way. All of His graces impart joy. No surer does sin make us miserable than that purity fills us with gladness. His errands of usefulness and mercy repay us a hundredfold in a consciousness we would not exchange for the wealth of worlds. All of the conditions of our faith in Him are calculated to give contentment. There is a sense of security. And no one can be happy who does not feel secure. If a company start forth upon a journey and they discover that the road-bed is imperfect, the rails insecure, the authorities incompetent, it does not matter how bright the day, how sweet the flowers in the fields, how resounding the world with happiness. They note none of these things. They are anxious, filled with dread. But if feeling secure—the road solid, those

in trust watchful, they sweep on filled with laughter and song. That is one of the elements of trust in Christ.

"How secure and blessed are they
Who feel the joys of pardoned sin."

Hope is one of the elements of joy. It sings beside the graves of our loved ones. It scatters flowers in all of our cemeteries. We go down through the "valley of death," but only our feet walk in the shadows.

"Our souls are ever bright as noon."

III. Christ is a *safe* guide. His revelations have become the guide of the world. It is a singular fact that if He is denied and rejected, His principles are wrought into all the highest forms of civilization. The securest governments, the safest communities, the most successful lives are governed by His precepts. Men in doubt, in fear and trouble, instinctively turn to Him. At such times they never think of Grecian sage or modern agnostic. When they want "words of eternal life" they call for Christ. The principles and precepts of Christ alone are safe and of universal application. You are sometimes urged to discard Christ. And the arguments brought to bear upon you are, our "advanced thought" and the "light of science." You are told that "nature is sufficient of herself without the interposition of the gods."

But you know that the men who have found this boasted civilization have been guided into it by Christ. And you feel, too, that you have a nature that grows under spiritual laws, and you have problems to solve that natural science cannot meddle with. You don't despise the counsels of your friends or reject for all purposes the science they bring to you. But you say, "For the religious life and future destiny we dare substitute no one for Christ, no thing for the words of eternal life."

You want something more authoritative than the brilliant guesses of science so often revised, so always uncertain of its next conclusions. You fear to trust human reason. Your own cannot penetrate the unknown or guide you through the labyrinths of human obligation. And the same defect and limitations are found upon the consensus of a thousand reasons. And besides you never find such an agreement in the verdict of human reason. Blind reason that disputes so over Christ is in worse conflict over its own theories.

In matters of moral government and social order how widely the sentiment differs in different States and nations. A right in the South is a wrong in the North; a virtue in Utah is a vice and scandal in New England. In the same community you will be taught opposite views concerning the same thing. But if you have Christ as a guide you have the same law, the same virtue, the same truth the world over. They change not by age, or zone, or custom. But in all places and among all peoples they give the same unfailing light to your path. They are fixed stars above all lands and times.

Christ is the only teacher who has ever shed any original light upon this world. All beside is as the light of the moon. He is the only philosopher who could answer His own queries, the only prophet who could brush away

the mists and reveal the future of mortal existence ; the only being who has triumphed over all the obstacles that vex the heart of man. He alone can "thoroughly furnish you unto every good word and work." If it is safety you want in citizenship, in business morals, in social life, in your home, in your searchings for another world, follow Christ. He is "the way, the truth and the life."

But if a man is to follow Christ there are some conditions which he must observe ; ignore them, and good intentions amount to nothing.

1. There must be a fixed purpose. That "I will" must be will and not an impulse merely. One must set out with determined mind. There is a great difference between an impulse and a purpose. An impulse, however good, is a blossom that often blights before the fruit sets in it. It is, as the word implies, momentary. One impulse follows another. An impulse is like the night-blooming cereus. Once and gone. A purpose is not a blossom but the stem that holds it. An impulse without a firm purpose grasping it is like a bud off the stem. It soon perishes. But supported by a strong and lasting purpose it is like that bud blooming into the flower, a blossom followed by the full-ripe fruit. We would have you distinguish between the two and put the grip of an unfailing purpose upon that utterance "I will follow Thee." Christ saw that this man did not mean his words. They were the utterance of a passing impulse. You must determine your discipleship with a resolution that shall take all of your powers and place them at the disposal of Christ; that shall bring all of your most cherished affections and your chief and least possessions and place them at His disposal; that shall face every obstacle with a determination to have Christ at any price; counting Him "above your chief joy."

2. You will require courage. It was demanded then. It has been required in every age of the world since. You will not need courage to meet personal violence, for the law now protects you in your religious rights. Your person and your property are safe, and no one, probably, is disposed to harm you. But still there are foes to meet, and those who have met them dread their missiles. They are destructive to many a faint heart. There is nothing half so cruel as a jeer, as a taunt. And these are quite likely to be hurled at a true follower of our Lord. And he will need courage that he may stand firm before sneers ; that he may walk right on when the world whispers its sophistries in his ears ; that he turn neither to the right or the left when the Delilah of sensual amusement, the sorceress of the theatre and club-house and the wine cup, seeks to bring his head into her lap—a lap where many Samsons have lost their locks and fallen into the hands of the Philistines of wordliness who, binding them, have put out their eyes so that they could not see to follow Christ. It is because men lack courage that they fail to follow Christ. They refuse to begin, they fail to continue; because they fear their neighbors' speech ; because not bold to meet all opposition. It is a grand sight to see a man with courage to follow Christ in the face of social opposition and through all taunts of narrowness and puritanic notions.

There are stakes, and racks, and dungeons that men must endure in these days. They contain the very quintessence of torture. The man who contends for the Lord's day, who advocates a spiritual morality, who follows Christ openly and not simply as a Joseph of Arimathea or a Nicodemus, knows their power. The young man has to face them when he comes into a great city, and is sneered at as fresh and verdant because he refuses to go where the wine-glass is tipped and the gambler snares his victim and "the strange woman flattereth with her words." No man but he who has had to endure it knows the cruelty of a sneer. It burns like fire. It hurts like the thumb-screw. He must be "strong and of a good courage" who spurns it all and follows Christ. Without courage he will be flattered or frightened out of his purpose.

The young business man sometimes lacks courage to follow Christ late into business success. He has the courage to forge and steal, but not to plod and make success by long, fatiguing marches, by the slow processes of integrity and fair-dealing.

Woman, the purer and more patient half of the race, sometimes has not courage to appreciate her husband's income, and restrain his generosity, and live in the humble home and wait for equipage, and servants, and luxury. Many a Delilah has ruined many a Samson because she hadn't courage to let the world rustle past her in its silks and satins.

Professed Christians sometimes lack courage and remain silent when infidelity is loud, or worldly applause may be endangered by their positive resistance of popular sins. Their older brothers had courage to go to the dungeon, but they run before a sneer. Courage is not so much needed to belong to the Church and profess a mild form of religion. But it is demanded for a true Christian character and a vigorous resistance of the violation of the Sabbath, the liberalizing of Christian teachings, of self-indulgence and indifference. The follower of Christ must be bold to resist a world that is constantly making desperate effort to command his patronage and influence, that seeks to catch him with the guile of free tickets to doubtful amusements, and the compliments of Sunday newspapers, and the profound praise of "large-minded views." He must stand on the right side of all questions of private and public morals at any cost of reputation, ease and income.

He must have a moral courage. There is a physical courage that a prize-fighter has. That is the courage of a beast. The Christian courage is of nobler quality—it is not offensive and obtrusive; it is not brag and bluster. It is a calm courage of sound principles, honest convictions and a noble life. Brutish men do not have it. It is a grace. It comes with the Spirit of Christ. It increases with Christian sentiment and the growth of manly character. Great thoughts and pure feelings strengthen it. Where it meets in battle the vices, the flattering follies of the world, you see its solid resistance, its lightning flashes of assault, deadly to sinful practices.

3. You will have to take on the habits of the Lord Jesus. In all that you can determine that He would be were He now upon the earth as a man

you must be. Certainly in all temperate habits and all manner of pure conversation, in self-denial for the good of others, in benevolence and charity, and the conscientious use of time and talents. If you intend to follow Him you must be like Him—you must study His character and then live the Christian life. Do as you are well-assured, from the Scriptures and an enlightened conscience, that He would do under the daily circumstances in which you find yourself. Live His patience, His forbearance, His sympathy, His quiet heroism, His fortitude. For one to go right on in the gratification of the senses, to indulge in the frivolities of the unrenewed, is not to follow Christ. There must be not only a sound faith but an orthodox life. "If any man will come after Me, let him deny himself and take up his cross and follow Me."

No man can follow Christ and be narrow and selfish. You must have *His* "large views," as large as the races of men and the purposes of the Gospel. You cannot follow Christ and be the priest of caste or the Levite of a sect merely. John Wesley was never nearer the correct view than on that day that he declared "The world is my parish." There was not a land or people or a mortal condition that did not appeal to Christ, and he who follows Him will find his sympathy taxed by every condition of human woe. He will become the servant of all men. And the more sinful, the more wretched they are, the more prayers and sympathy and help will he bestow upon them.

It is little good to attempt to follow Christ in rubrics unless we also follow Him among the sufferers and ignorant and sinful. As long as there is a soul in need upon earth the footstep of Jesus will be heard in that alley, and He will be seen bending the knee at that couch in the person and sympathy of His true follower. O, how much that man proposed to himself that he did not appreciate. And how often now people fail to understand the true meaning of following Christ. How much more it is than they know. To follow Him in purity of heart, in integrity of life, in works of mercy; to have His spirit within us widening our sympathies out beyond the narrow limits of our own family and friends and "our church," until we "weep with all those who weep," and "rejoice with all those who rejoice;" until all men are our brethren; and if one be a sinner, he is our Father's wayward son, our brother in a foreign land, whose coming home we do not grudge, but prayerfully and eagerly seek; our lives devoted to doing good—this is following Christ.

We should follow Him if His path leads in ways of great suffering and sacrifice, and He takes us out into fields of toil. There should be no country so rugged, no hardship so great, no duty so onerous that we will not keep hard after Him; even if we find His estate worse than that of the foxes and birds; should there be no cave for timidity to hide in nor any branch for ambition to perch upon.

For if we faithfully follow Him in the country of His enemies, when He is wounded and blood-stained, we may be permitted to follow Him when

that glory of which He once told us is given back to Him forever. If we follow Him when He is weary, and dusty, and hungry, sorely needing a friend, we may follow Him when His sceptre is over conquered time and His head is crowned with the diadem of an immortal kingdom. One of the arguments that Christ often used upon His disciples was that the services here, the toils and crosses, should have their reward in His "Father's House" among the many mansions in a "kingdom not of this world," in "an inheritance incorruptible."

Unsaved friend, pardon a reflection. How near this man came to following Christ! How sad that he permitted the terms of discipleship, that in his case would have expired nearly two thousand years ago, to discourage him! Have you never come thus far? May you not be there now? Have you not formed a secret purpose to follow Christ? Counting the cost, because you do not look beyond earth, are you not hindered? Resist that impulse, reject the terms, and the wish may not return. Ah, how many almost start forth after Him but go by! Have you ever watched the progress of a comet? It is approaching the sun. It comes near, but it passes on: but passing, receives an impulse that increases its orbit and velocity. Long years pass. It returns, and now it comes down toward the sun direct and with increased velocity. It looks as though it would fall into the sun, but again it passes. Under the force of gravitation it rushes past with tremendous speed. It is the flight of a world and off it starts on a greatly increased journey. It is gone many hundreds of years, but once more returns, and now surely this strange visitor will tarry. It approaches the very chamber of the sun. It is under its power. But with startling velocity it rushes by again—and under the mighty impact goes off never to return, to wander on through endless space for endless years. So do men resist Christ. They come almost to the discipleship. You think they are to tarry. They resist and go further off. They come again and again. You have alternate hopes and fears. Some go on and go by forever. It is the endless loss of an immortal soul. O, friend, how shall it be with you to-night? Will you wander on without the Master into a trackless, purposeless eternity, or will you consent to follow and obey our Lord and become a fixed star in the right hand of Christ forever?

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Nearer to Christ.—We must live nearer to Christ. We must be more enthusiastic. Oh, for a band of choice spirits—men fit to walk with Christ in white, for they are worthy—men who are prepared to follow the Lamb whithersoever He goeth. The Spirit said, "Thou hast a few names even in Sardis which have not defiled their garments;" and so in every Church there are some who have not grown idle or heretical. If professing Christians do not exhibit the Spirit of Christ, we will ask our Lord to give us sevenfold of His Spirit, that we may maintain the truth. There is going to be a famine; buy the truth and sell it not. Go to your Lord and get larger supplies from Him. Go to your Master, and ask Him to fan the fire within you to a great heat; that if there should be cold everywhere else, there may be warmth in your bosoms.—*Rev. C. H. Spurgeon.*

# SERVICE FOR YOUNG MEN

## THE MAN FOR THE TIMES.

By J. Hiles Hitchens, D.D., Eccleston-Square Congregational Church, London.

*But My servant Caleb, because he hath another spirit in him, and hath followed Me fully, him will I bring into the land whereunto he went.*—Numbers xiv., 24.

There are two wide extremes, to one of which we are prone to hasten when our attention is for a moment directed to the aspect of the times in which we live. We either form too lofty an estimate of these days, or regard them with stolid indifference, as being fraught with events of no greater importance than any of their predecessors. We either look upon the present as the period in which all the mysterious lines of prophecy are to meet, or as being but the ordinary passage of the swift stream of time. We either cry with rapture, "Blessed are your eyes, for they see; and your ears, for they hear," or murmuringly mutter, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were."

Avoiding excited extravagance on the one hand, and dull indifference on the other, our wisdom is to interest ourselves, more or less, in all passing events; to look thoughtfully, devoutly, and tractably on all changes—social, political, and ecclesiastical—as constituting part of the grand working of the Infinite One by which the world is to be subjugated to its Lord. To over-estimate our own times is to lay ourselves open to the charge of unwarrantable presumption and wild folly; to under-estimate them is to reduce ourselves to the cold, dark, deathlike level of miserable scepticism. Even the heathen poet said, "I am a man; nothing of all that pertains to mankind do I deem foreign to me." Surely, then, having as our model the unique life of Him who condemned the Pharisees for not discerning "the signs of the times," and having as our directory the simple but sublime teaching of the Scriptures, inculcating Christian sympathy and universal philanthropy, we cannot exclude human affairs from our enlightened consideration. Whether those affairs wear an aspect of promise or of threatening—whether tney concern us intimately or remotely—whether they pertain directly to the sacred or the secular—we must not be indifferent to them. Aye, whatever transpires that affects the peace and prosperity of any ecclesiastical or social community throughout the world ought, so far as possible, to come within the sweep of our mental vision. Thus, sirs, and thus only may we expect to shun some evils, prevent errors, win victories, and serve our generation with nobility.

Without exaggerating the importance of the present time, we cannot close our eyes to its peculiarly stirring character. A revolution in the realms of

opinion is passing on around us; with a voice more and more gladsome and confident, science proclaims her progressive discoveries. The pulses of reason throb with vigorous life. First principles are being disputed, old formularies are being re-examined, antiquated practices are keenly scrutinized, time-honored barriers are being removed. Opinions once regarded as beyond the region of doubt are gravely pronounced untenable. A forest of searching queries surrounds us. Unsolvable enigmas are on all sides. The cry of Goethe is becoming universal—"More light! more light!" The increasing intelligence among all classes of the people, combined with the multiform and multitudinous facilities for reaching the masses, have dispensed with many an old-fashioned practice which our forefathers prized most highly and pursued most successfully. The restless wave of reform dashes against political confederacies, legal enactments, theological creeds, domestic institutions, and venerable customs. Things that most intimately concern the temporal and eternal interests of men are being subjected to excessive strain and agitation. Oh, young brothers, you are living in solemn and eventful times!

What sort of men befit such times as these? Who are they who are likely to get the most good out of such times, and to do the most good in such times? The men who are absorbed in self, who care not what transpires so long as their craft is not affected and their pockets touched? No! The men who are lost in pleasure, whose chief thoughts are how they can extract the greatest amount of gratification out of the passing days? No! The men who are the cold votaries of reason, who bring everything to the touchstone of logic, and abolish from their consideration all ideas of the superhuman or supernatural? No! The men who are the shuttlecocks of excitement, who are driven hither and thither by the latest discovery, the newest theory? No! The men who are the victims of cowardice—who are afraid to say what they believe and feel, or to do what is against the stream of fashion? No! What kind of man is the right man for these days? I will tell you.

Come, candor, charity, reverence, reason, and memory—come, gather around the portrait I am about to unveil! Come, mark well the several lineaments! Come, study devoutly the separate features; and then go ye hence to reproduce the same. See; it is the portrait of an aged man—a veteran in the life-struggle—one who has fought and conquered, and who, by battle and victory, has formed and consolidated a character worthy of all imitation. The long grey beard does not conceal the speaking features of that countenance, drawn as it is by an infallible artist. Mark, there is veneration about him, for his head rises like a dome; there is anxious thought, for deep lines are upon the brow; there is profound sympathy, for there is a sweet, lingering pensiveness about those lustrous eyes; there are firmness and resolution, for the nose is a combination of Roman and Jewish; there is delicacy of feeling, for the mouth is carefully chiselled; and the whole face is a volume, disclosing a noble, pure, peaceful, but resolute man—a man not easily swerved from the right—a man not disposed to be credulous—a man

that cannot be trifled with—a man that will not treat with levity or indifference aught that pertains to Divine claims and obligations—a man at whose feet one would joyously sit, and whose mantle one would gladly wear. Do you ask his name? It is Caleb, which signifies "all heart." Do you ask the name of the artist? It is the Lord God Almighty. Do you ask the subscription beneath the picture? You have it in my text—"My servant Caleb, he hath another spirit with him, and hath followed Me fully." Such men as he are the men the Church and the world crave at the present time.

Now, you will observe concerning this man Caleb, that he stood out from among his fellow men, distinguished from them, and far before them. He had "another spirit." That is, he had another spirit to that which once characterized him, and "another spirit" to that displayed by his associates and fellow pilgrims. A reference to the historic narrative will prove that the Israelites were all murmuring against God and against the conduct of the appointed leader. A spirit of unbelief possessed them. They would not credit the word of the Most High. They declined to leave themselves in His powerful hand for protection, guidance, and provision. They wanted to walk by sight. A spirit of pride possessed them. They asserted themselves to be superior to the treatment they were then receiving, and they regarded themselves competent to elect a captain, in the place of Moses, and retrace their steps. A spirit of hatred also possessed them. They looked upon Moses and Aaron as being their foes. And because the saintly leader told them the truth they counted him an enemy. Aye, they were eager to stone the advocates of a course of action approved by God.

But Caleb had "another spirit." He was actuated by a spirit of faith. He discerned clearly that everything in the realms of providence and grace is not visible through the lattice-work of human thought—that there are words and deeds of the Divine Being that must be taken upon trust—that there are depths no finite mind can fathom, heights no creature-imagination can scale, breadths and lengths no human computations can define. He saw that in relation to things spiritual and eternal man's strength is to sit still and cry *Credo!* I believe! He was actuated by a spirit of humility. He was conscious that he was but an unworthy pensioner upon the bounty and love of heaven—that all his daily possessions, experiences, and imperfections were so many reasons why he should retain his residence in the deep valley of humility. Further, he was influenced by a spirit of true love. Love to God led him to faithful service, and fervent attachment to the souls of his fellow pilgrims led him to urge immediate possession of the good land; whilst love for his trusted leaders induced him to deprecate the spirit of complaining and resistance. Thus, you perceive, he stood out in contradistinction to others. His spirit was "another spirit" to that which prevailed among the ranks of Israel. His spirit was the very antipodes of theirs. He was for God and goodness, for truth and trust, for humility and obedience, for love and liberality. Dear brethren, such are the men we desiderate now. The demons of unbelief, pride, and ill-will are far, far too much at liberty in the world—aye,

and even in the professedly Christian Church. God is too often arraigned at the bar of finite judgment, and His infallible Word denied. Men set themselves up to be something who would show their wisdom by silently acknowledging themselves to be nothing. At the same time ill-will rides almost unchallenged. If one man display the light of truth more brilliantly than another, ill-will gets behind him and tries to blow out the luminary. If one man sow good seed more plentifully than another, ill-will will go by night and sow tares among the seed. If one man, like Moses, or Joshua, or Caleb, stand forth in God's name and condemn the sins and follies that prevail, ill-will at once collects all possible missiles to stone him. Young men, we want you to imitate Caleb—to be of "another spirit." The times call for men of sound faith in revealed religion—a faith that is unshaken by the storms of criticism. The times call for men of humbleness of mind—men content to take a lowly place so that God is glorified—men who, knowing that the King of kings took upon Him the form of a servant, are ready for humble works of love. And the times call for men of forbearance—who do not put themselves into a pugilistic attitude directly their opinions are questioned—men who have often made a supper from the 13th chapter of Paul's first Epistle to the Corinthians—men who have not infrequently applied the 44th verse of the 5th chapter of Matthew as a serviceable sleeping draught.

But there is another touch by the Divine artist which still further discloses the character of Caleb—he "hath followed Me fully." Very much is covered by such a phrase.

1. To follow God fully there must be sincerity. God will not accept any shams—any hypocrisy. Through all masks, and cloaks, and professions, He looks, and would not speak of a man as following Him "fully" if He detected any insincerity in the man. When the twelve spies brought up their report concerning the land of promise, Caleb alone spoke out the whole truth respecting the place. It was a severe test of his sincerity, for he had to bear reproach, scorn, bantering, and very nearly stoning because of his fidelity to the truth.

It is men of sincerity we want in these days, men who mean what they say; men who are the same behind your back as they are before your face; men who will not compliment you for your efforts when in your presence, and then go away to denounce your endeavors most unsparingly. Oh, young men, avoid this insidious and fatal failing of many in these days. But especially in matters of religion be sincere. Do not profess to be pious if you are not. Do not draw a long face, speak in a whining voice, and use cant phraseology to make men think you deeply religious.. See to it first that the heart is right; that you are a Caleb—"all-hearted;" that you can look into the Saviour's face and say "Thou knowest that I love Thee." Then your expression of godliness will be sincere.

2. To follow God fully there must be cheerfulness. The Almighty does not appreciate the service that is dragged out of a man, nor an offering that is given because, from some worldly surroundings, the giver feels he is obliged

to give. It is voluntary and joyous service heaven approves. They are sons, not slaves, that our Divine Father owns. Let your following of God be cheerful and triumphant. Remember that God is a Master, who loves to hear His servants singing at their work.

3. To follow God "fully" there must be heroism. It required no little moral courage to play the part Caleb did. By making a report contrary to that of the other ten spies, he came under suspicion of not speaking the truth, and he hazarded his life among an enraged people. Yet such was the courage of Caleb that neither the fear nor the favor of men moved him from the right. It is said in Joshua xiv., 7, "I brought him (Moses) word again, as it was in my heart!"

These are days when it behooves men who have definite convictions to declare them. Aristotle well said, "Though Socrates be a friend, and Plato be a friend, yet the truth is to be preferred before them both." Better far—if it must be so—that you alienate from you all professed friends than that you suffer the truth of Jesus to be dragged through the mire of the world, and the crown-rights of the King of kings to be trampled under foot. You will never want a true friend so long as purity and truth are upon your side.

> "Dare to be right, dare to be true;
> Other men's failures can never save you;
> Stand by your conscience, your honor, your faith,
> Stand like a hero and battle till death!"

4. Once more, remember that to follow God "fully" there must be constancy. For forty-five years Caleb lived in the camp of Israel after the time he so manfully testified concerning the land, and all that time he was faithful to his God. When eighty-five years of age, and he was about to receive his inheritance, he was still true to his religious convictions. Such constancy I commend to you. Let your love of truth, and your consecration to God be seen as much in the winter of your disappointment, as in the summer of your gratification—as much in manhood as in youth; as much when married as when single; as much in old age as in the prime of life. Be firm under all vicissitudes. Remember that—

> "Hopes have precarious lives;
> They are oft blighted, withered, snapt sheer off;
> But faithfulness can feed on suffering,
> And knows no disappointment."

Think of Jesus—"the same yesterday, to-day, and for ever," and in your principle be like Him.

The man who possesses this sincerity, cheerfulness, heroism, and constancy in his attachment to and service for Christ, is the man the world needs; and such a man will, as Froude says, "create an epidemic of nobleness." But to be such a man you must submit your soul to the Saviour's influence. You must receive from God "another spirit"—a "new heart and a right spirit." Hence, let me invite you to the one and all-sufficient Redeemer, whose invitation and promise it is your duty to accept.

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**Memorials.**—These are of various kinds and for different purposes. But they have been used in the history of our race not only by man, but by God in man's behalf, to keep in vivid remembrance something worthy of sacred record. God erects one in the sky as the bow of promise to the inhabitants of earth that no deluge of water shall again destroy it. He places others in the hands of His children to assure them that the love which had its climax on Calvary is unchanging as Himself, and is sustaining and refreshing to all his children. Old Testament history is studded all over with these "Love Tokens" of holy men, to witness and to recall blessed scenes and wonderful deliverances, and to be helpful in after days in the performance of vows. This hallowed custom has been beautifully improved by Dr. MacArthur in the sermon at the opening of his new Calvary Church, which has the first place in this number of THE PULPIT TREASURY. May "Christ and Him Crucified" be preached in that edifice to the latest generation.

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**The Companions of Christ.**—Those who aim at such an honorable relationship are the true men of the earth, and those who have attained to His companionship are the most exalted ones in the eyes of the nobility of heaven. There is not a cherub or seraph in glory who would not willingly take the place of the man who has been redeemed by the blood of Jesus, and has accepted Jesus as his Saviour and his friend. These are the excellent of the earth and the beings who are conspicuous for beauty and glory in the world of light. To this position and relationship Christ is inviting all by His Gospel. The acceptance of His invitation is the turning point in the career of an immortal soul. It turns the face Zionward, secures Jesus for a Companion, and heaven for a home. The sermon by Dr. Day on "Following Christ," in this number of THE PULPIT TREASURY, develops this topic with richness of thought, beauty of expression and fervor of spirit.

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**Young Men.**—The instruction and training of those who are just entering upon the responsibilities and duties of life and upon whom the burden and heat of the day will soon be resting, is engaging the deepest attention and calling forth the most earnest appeals from the best preachers of the Cross in every land.

The guiding of the youthful standard-bearers in the contest that is going on between good and evil is of momentous importance, and he who undertakes the task cannot do better than draw his inspiration and wisdom from the many examples furnished by holy men of old who spoke as they were moved by the Holy Spirit.

The noble sermon to young men by Dr. Hitchins of London in our present number should stimulate all who read, to make their lives sublime,

> "And departing, leave behind them
> Footprints on the sands of time."

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**Christian Marks.**—These ought to be as definite upon the follower of Christ as "The Trade Mark" of any commercial firm upon goods claimed as distinctively its own. Christianity is no composite

religion like the figure Nebuchadnezzar saw in his dream, but rather like the colors which form the beautiful rainbow, all, when occasion requires, seen in their distinct yet blending hues, but forming at other times the white light of the day, shedding its radiance over all, and making visible every part of the handiwork of God. "The leading thoughts" of Dr. Phillips Brooks sermon on this topic will well repay a careful perusal.

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**The Bible a Unit.**—Those interested in the instruction of youth recognize the importance of system and of a well devised plan in bringing before the mind the necessary information. They are not like the fabled Fortune who was worshipped as a goddess by the ancient heathens and who was represented as blind, to signify that she was guided by no fixed rule and distributed her favors at random. Surely no person of common sense, not to say piety, ought to impute a procedure so irrational to God in providing instruction for His children in and through His own word. That this word should be based upon an all-wise, but simple and comprehensive plan is what we might reasonably expect from a God of order and love, desiring to give His children an outline of His own great thoughts, such as He knew they required for their enlightenment, guidance and encouragement. And this unity of the "Bible plan" will be unfolded by President Gregory in a series of articles in several successive numbers of THE PULPIT TREASURY, the first of which is presented to our readers in this number. We bespeak for them the consideration which they deserve.

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**Mission Work.**—The conversion of the world to Christ is not only becoming more and more the burden of every Christian's prayer, but the best methods of accomplishing the work are occupying their thoughts individually and collectively. The methods by which the first evangelizers proceeded with their work, and the inspired record of which is before us in "The Acts of the Apostles," seem to indicate "ways and means" which should never be considered "obsolete" or "ignored" by Christian men when planning a continuous campaign against the realms of darkness. We would therefore call special attention to the article by Professor Pitzer on "Christ's Manual of Missions" in this and the preceding number of THE PULPIT TREASURY.

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**"Even Me."**—The week of prayer is passed. What has it done? Has it been a season of devout communion with God and fellowship among believers? Has it been a season of awakening, of holy consecration, of refreshing from the presence of God? Has it brought individuals to plead more earnestly for blessings which God is scattering full and free? It will have been a barren week to each, who has not, from a heart feeling its need and yearning for a blessing, sent up its cry to God, "Even Me."

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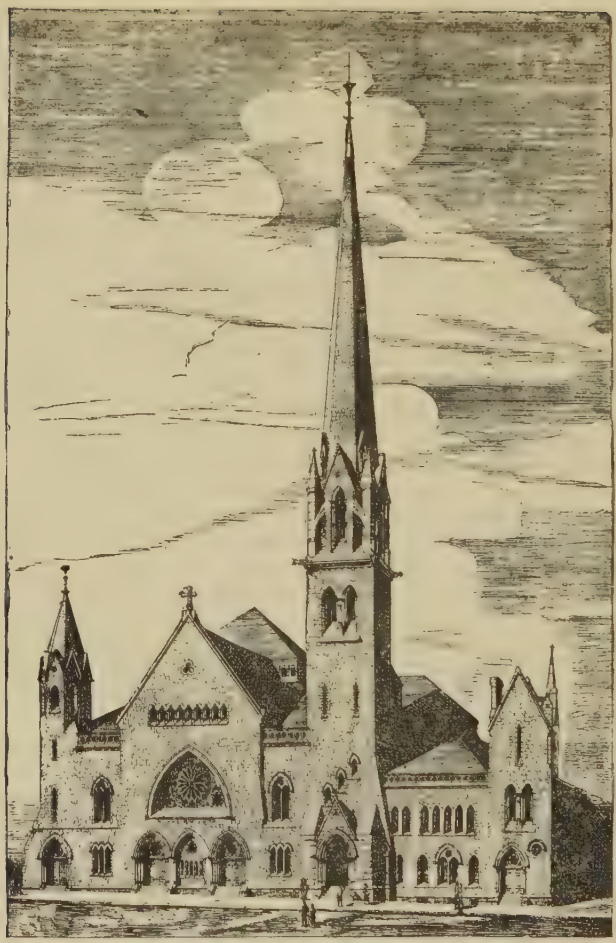
**Singing with the Spirit and with the Understanding.**—It is a hopeful sign in Church life when much attention is given to the devotional part of the worship in the house of God. The aim of every part of man's earthly training is to bring him into more conformity with God's mind and will. "This is the will of God, even your sanctification." This sanctification is wrought by means of the truth, and one of the most elevating, ennobling, inspiring modes of using it, is in the service of praise in the public worship of God's people. How anxious, therefore, should his people be to use it with earnest aspirations for the Holy Spirit to fill their souls with love and gratitude to Him who is the object of worship and to Whom all praise is due. The article in this number of THE PULPIT TREASURY on "Congregational Singing" by Dr. Gordon is full of rich suggestions, worthy the prayerful consideration of all.



CALVARY BAPTIST CHURCH,

57th Street, between 6th and 7th Avenues, New York.

Organized 1846 as The Hope Chapel Baptist Society. First worshipped in Coliseum, 450 Broadway. First Church edifice erected on Broadway, opposite Washington Place. Name changed in 1852 to Broadway Baptist Church. Church edifice erected in 1854, in 23d Street, between 5th and 6th Avenues. Name changed in 1854 to Calvary Baptist Church. Present edifice erected in 1883. Dimensions, including Chapel, 160 by 100 feet. Spire, 229 feet; seating capacity of Church, 1,300; of Chapel, 850. Cost, $500,000.

ROBERT STUART MACARTHUR, D.D., PASTOR.

# NOTED PREACHERS

## Robert Stuart MacArthur, D.D.

The Rev. Robert Stuart MacArthur was born at Dalesville, Canada, a little village midway between Montreal and Ottawa. His parents were from the Highlands of Scotland, and to the close of their long lives they used the Gaelic language in speaking with each other, and their private Bible reading was from the Gaelic version. His father and mother were both trained in Scotland as Presbyterians; but his mother became a Baptist, as the result of the preaching of Haldane in Scotland. The son was converted at the age of thirteen.

He prepared for college at the Canadian Literary Institute, Woodstock, Ontario. He was graduated from the University of Rochester in 1867, and from the Rochester Theological Seminary in May, 1870, immediately entering the pastorate of the Calvary Baptist Church, New York. He was ordained in June of the same year. His pastoral service, now of nearly fourteen years duration, has been successful, whether regarded from the secular or the religious point of view. In 1880, when he was but thirty-eight years old, his *Alma Mater* gave him the degree of Doctor in Divinity.

Though the farthest removed from anything "sensational," Dr. MacArthur's preaching is popular and attractive. His congregation has steadily grown till now it fills one of the largest houses of worship in the city. His personal appearance and bearing are such as to create a pleasant impression and to win favorable regard as he first comes on the platform. His voice is clear and pleasant, his manner easy and graceful though dignified and earnest, his diction chaste yet vigorous, his rhetoric smooth and flowing yet nervous and strong, his general style scholarly and finished. When he graduated from the University he took the Davis prize for the best oration, and he has not forgotten how to speak with grace and force.

He is a diligent student of the Bible, and his preaching is largely expository. He is now on the fourth year of a single course of Sunday evening expository sermons. He began with Exodus and is now on First Samuel. In the more than three years there have not been a dozen Sunday evenings missed from the course, including summer vacation.

The doctrinal system of his sermons is thoroughly evangelical. He is also "conservative," not because of any fear from or formal rejection of new views, but because he is satisfied with the old. His views of the present condition and the prospects of the Church and the world are cheerful and even optimistic.

His friendship gives him a power over individuals, and an especial power in this great city where there are so many thousands of strangers to whom a friendly greeting is worth as much as gold. At the close of each service he expresses the wish to make the acquaintance of any stranger who is present, and his frank, kindly manner wins the stranger's heart. He also believes in pastoral visiting. His personal calls amount to more than a thousand each year. This course gives him a strong personal hold on each separate member of his large congregation.

He has shown himself a man of sagacity in the management of church and congregational affairs. There are few churches where the business is so well systematized, and the methods of labor so effective as in his. And the quiet manner in which hundreds of thousands of dollars have been raised for church work shows his great influence, and that strongest of influence which arises from the confidence of the people in the practical sense of a leader. He has the support of laymen of greatest wisdom, but this support he would not have, did they not discern wisdom in him.

His congregation is a model one in one respect. it is made up of all classes;

Few congregations in the city have so many college-graduates, while there is none at which a laboring man or an errand-boy will feel more at home. The congregation contains an unusual number of young people.

The spiritual results of Dr. MacArthur's ministry have been great. Discarding all "extra" meetings he has relied simply on the ordinary services which are kept up through the year, but there has been a steady work of grace summer and winter, year after year, through his entire pastorate. There have been few months during the fourteen years, that there have not been additions to the church by baptism. During his pastorate one million of dollars have been given to the various denominational benevolences. Seventy-one thousand having been taken for Home and Foreign Missions in a single collection. These claims are never presented by an agent but always by the pastor.

Dr. MacArthur is a growing man. He has done better and better each year since he entered his work, and what he has accomplished in the past seems to be but a preparation for a still greater work under God in the future. He was associated with the Rev. Dr. Charles S. Robinson in the preparation of the Calvary Selection of Spiritual Songs; has written a great deal for the press, and is the New York correspondent of the *Chicago Standard*.

## LEADING THOUGHTS OF SERMONS

### The Marks of the Lord Jesus.

REV. PHILLIPS BROOKS, D.D., TRINITY EPISCOPAL CHURCH, BOSTON.

From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.—GALATIANS vi., 17.

A man who is growing old claims for himself in these words the freedom and responsibility of his own life. He asks that he may work out his own career uninterfered with by the criticism of his brethren. "From henceforth let no man trouble me. Now I must live my own life. I understand it best. You must stand aside and let me go the way where God is leading me." When a man is heard saying that, his fellow men look at him, and they can see how he is saying it. They know the difference between a wilful and selfish independence, and a sober, earnest sense of responsibility. They will stand aside and not dare to interfere while he works it out with God.

This was St. Paul's claim, and he told the Galatians what right he had to make it. "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." It is the reason for his claim of independence that I want to study with you. "I bear in my body the marks of the Lord Jesus."

He was growing an old man. Anybody who looked at him saw his body covered with the signs of pain and care. The haggard, wrinkled face, the bent figure, the trembling hands; the scars which he had worn since the day when they beat him at Philippi, since the day when they stoned him at Lystra, since the day when he was shipwrecked at Melita; all these had robbed him forever of the fresh, bright beauty which he had had once when he sat, a boy, at the feet of old Gamaliel. He was stamped and marked by life. The wounds of his conflicts, the furrows of his years, were on him. And all these wounds and furrows had come to him since the great change of his life. They were closely bound up with the service of his Master, to whom he had given himself at Damascus. Every scar must have still quivered with the earnestness of the words of Christian loyalty which brought the blow that made it.

He had a figure in his mind. He was thinking of the way in which a master branded his slaves. Burnt into their very flesh, they carried the initial of their master's name, or some other sign that they belonged to him, that they were not their own. That mark on the slave's body forbade any other but his own master to touch him or compel his labor. It was the sign at once of his servitude to one

master, and of his freedom from all others. So St. Paul says that these marks in his flesh, which signify his servantship to Jesus, are the witnesses of his freedom from every other service.

It is a vivid, graphic figure. It may be as true of the life of any one of us as it was of the life of Paul. We see at once with what a pathos and a dignity it clothes the human body. It makes the body the interpreter of the spiritual life that goes on within it, the register of its experiences. A scar upon the face recalls some time of pain and peril, and lets us know of a soul that has undergone the discipline of danger. We bear in our flesh the marks of our masters. The hard hand of the laborer tells that he is the servant of unpitying toil. The knit brow of the merchant declares what master sits over him in his anxious office. The serious forehead of the thinker reveals his service to his master Truth.

Now let us see how that same description may be true of men to-day. Here is a man whose body shows the signs of toil and care. What do they mean?

1. In the first and largest way they mean life. The difference between this man and the baby, in whose soft flesh there are no branded marks like these, is that this man has lived. But then they mean also all that life has meant; and life, below its special circumstances, always means the mastery, in obedience to which all the actions have been done, and all the character has taken shape. "Who is your master?" is the question that includes all questions. And if a man tries to push that question aside; if he says, "Nay, but my life cannot be judged so, for I have no master," still he answers the question which he rejects. He answers it in rejecting it. He declares that he is his own master. He bears in his body the marks of himself.

2. There are certain lines which tell, beyond all misunderstanding, that this man has struggled and has had to yield. Somewhere or other, sometime or other, he has tried to do something which he very much wanted to do, and failed. As clear as the scratches on the rock which make us sure that the glacier has ground its way along its face, so clearly this man lets us know that he has been pressed, and crushed, and broken by a weight which was too strong for him. What was that weight? If it were only disappointment, then these marks are the marks of simple failure. If the weight were laid on him as punishment, then these marks are marks of sin. If it were a weight of culture, then the marks are marks of education. If the weight was the personal hand of the Lord Jesus Christ teaching the man that his own will must be surrendered to the will of the Lord, to whom he belonged; if the Lord Jesus Christ has been drawing him away from every other obedience to His obedience; then these marks which he bears in his body are the marks of the Lord Jesus.

3. And then what follows? Freedom! "I bear in my body the marks of the Lord Jesus; therefore let no man trouble me." There are two classes among experienced and world-worn men. Some men with their scars, and wrinkles, and wounds, grow timid, cringing, and spiritless. Their only object seems to be to get through the rest of life with as few more shocks and blows as possible. They apologize for living. And then there are other men, whose hard experience of life has evidently lifted them away from any anxious care about what other men may think of them, given them an independent, self-contained life, and made them free. What is it that makes the difference? Does it not all depend on this: on whether the experience of life has given a man any new master whom he trusts and serves; whether the "marks in his body," the scars and bruises, are the ownership marks of any recognized and trusted Lord; or whether they are only the unmeaning records of an aimless drifting hither and thither among the rocks? The master may be more or less worthy. If there only be a master, the man is free from all other servitudes.

There is, in all the independence which the Christian, as the servant of Christ, claims with reference to his fellow men, this subtle element which redeems his independence from indifference or cruelty—that the first duty which his new Master lays upon him is to go and serve and help

those very fellow men from whom he has plucked away his life, that he may give it completely to this loftier service. This is the noble poise and balance of the Christian life. Christ rescues the soul from the obedience of the world in order that in His obedience it may serve the world with a completer consecration. The soul tears itself away from slavery to the world and gives itself to Christ; and lo, in Him it serves the world for which He lived and died, with a devoted faithfulness of which it never dreamed before. Paul was never so busy working for men as in this day when he cried out, "Let no man trouble me." His cry was primarily a demand that no man should dare to question his apostolical commission, because Christ had adopted him; but the more earnestly that he refused to let men question that deep transaction which lay between his soul and his Master's, so much the more completely did he give himself up to the service of the men who he insisted should not be his judges or his lords.

One principle you see lies at the bottom of all. It is that no man in this world attains to freedom from any slavery except by entrance into some higher servitude. There is no such thing as an entirely free man conceivable. If there were one such being he would be lost in this great universe, all strung through as it is with obligations, somewhere in the net of which every man must find his place. Not whether you are free or a servant, but whose servant you are, that is the question. It was always a choice of masters to which Christ was urging men. To know this is the first opening of the gates of life to a young man. It is not by striking off all allegiance, but by finding your true Lord and serving Him with a complete submission, that you can escape from slavery. Then give yourself to Him completely. Let Him mark you as His by whatever marks He will.

The same liberation sometimes comes by sickness and the incapacity for work. For years you have been doing your part in the world. You have held your own. But suddenly the blow has fallen on you. Sickness has come. You cannot work. You are dependent where you used to trust only in yourself. How terrible it is! How it seems as if now all liberty were gone. You must stretch out your hand in your blindness for some one to lead you. If weakness brings to a personal reliance in Divine strength it would be inseparably associated with your allegiance to Him. Would it not be transformed? The higher meaning of your pain would swallow up its lower meaning. The association which it made for you with God would overrule the association which it made for you with your brethren. That would be freedom for you.

Such sicknesses there are. Such we have sometimes known; some men or women, helpless so that their lives seemed to be all dependent, who yet, through their sickness, had so mounted to a higher life and so identified themselves with Christ that those on whom they rested found the Christ in them and rested upon Him. Their sick-rooms became churches. Their weak voices spoke gospels. The hands they seemed to clasp were really clasping theirs. They were depended on while they seemed to be most dependent. And when they died, when the faint flicker of their lives went out, strong men whose light seemed radiant, found themselves walking in the darkness; and stout hearts on which theirs used to lean, trembled as if the staff and substance of their strength was gone.

But it is not only the sick and wounded in the great army of life upon whom the great Captain's mark is set. There are young, eager, hopeful lives whose strength and health find no worthy and sufficient explanation, unless we see in them the marks by which the Lord of our humanity would claim the choicest of our humanity for His own. Remember what the Incarnation was. "The Word was made flesh and dwelt among us." Then were the capacities of our human flesh declared. Then in the strong and healthy life of Jesus it was made known to what divine uses a strong body might be given. And since everything in this world properly belongs to the highest uses to which it may possibly be put, the strong human body was there declared to belong to righteousness and God. Thenceforward, after Jesus

and His life, wherever human flesh appeared at its best, wherever a human body stood forth specially strong, specially perfect and beautiful, it had the mark and memory of the Incarnation on it. Its vigor is His mark upon it. Feel this, and then how sacred becomes the body's health and strength. It is no chance, no luxury.

Let a young strong man feel this and then he claims the proper freedom of his youth. "Let no man trouble me" he says, "for I bear in my body the marks of the Lord Jesus." I have tried to show you what those words mean when an old man says them out of the heart of his experience, with the bruises and scars of a hard life all over him. Even more solemn and full of meaning they are when a young man says them in the conscious vigor and full consecration of his youth. "You must not hamper and restrain me," he asserts. You must let me risk something of repute, of fortune, of comfort, of life itself, to do my duty.

It is not hard to believe that something of this sort of symbolic consecration, this consecration of the spirit under the body's symbols, may pass over into the other life, and so may last forever. St. Paul tells us that in heaven we are to have a spiritual body in place of the natural body which we have here. The privilege of that spiritual body must be to express with perfect clearness the experiences of the spirit which will then be the master. And if the great experience of the soul must always be redemption, redemption remembered in its beginning here, and ever going on to its completion through eternity, then certainly the body, which in some mysterious way will bear the record of that process, cannot fail to speak of Christ the Redeemer. The unimaginable perfectness which will belong to every organ will forever utter Him. Every perfection will be a new mark of the Lord Jesus.

In such a thought as that there opens all the social life of heaven. It is all liberty. No redeemed spirit shall ever have the power or the wish to encroach a hair's breadth upon the development of the redeemed life in any other. Each shall grow free and straight towards its own perfectness. And yet between these free lives, which never invade one another, there will always be the complete sympathy of a common dependence upon the one Source and Saviour of them all. They will be all one, because they all belong to Christ, and yet the separateness of each shall be kept perfect because each is claimed with its own peculiar claim and marked with its own special mark.

And must we wait for that until we get to heaven? Surely not! Even here every man may claim his own life, not for himself but for his Lord. Belonging to that Lord, this life then must belong through Him to all His brethren. And so all that the man plucked out of their grasp, to give to Christ, comes back to them freely, sanctified and ennobled by passing through Him who is the Lord and Master of them all.

For such a social life as that we have a right to pray. But we may do more than pray for it. We may begin it in ourselves. Such lives may He give to us all!

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## The Power of the Gospel.

By William Landels, D.D. (Baptist), Edinburgh.

And after three months we departed in a ship of Alexandria, . . . and so we went toward Rome.—Acts xxviii., 11-14.

In view of the event thus described in the passage before us, and as the familiar features of the country enable us to realize it, there are certain reflections suggested to our minds, especially when we remember that the Gospel, which was thus unostentatiously introduced into Rome, has become the religion of the civilized world; and the poor prisoner who introduced it has his name associated with the majestic basilica built over the traditional place of his burial, and with the great cathedral whose gilded cross surmounts the din and life of a city greater than Rome.

I. *Our first reflection is the small beginnings from which great things spring.* Picture Paul's situation as a prisoner in chains approaching the coast of Italy, during his lingering in prison and in Rome, on his appearance before Nero once, and again when no man stood by him, as he was led out of the city along the Ostian Way under guard, and beheaded on an un-

known spot, his body thrown into a nameless grave, and then conceive the tone of triumph in which an enemy of the Gospel might ask, "Where is your Christianity now, since its chief advocate and defender is gone?" And yet from the Catacombs it reaches society and spreads through the Roman world, until Cæsar himself is compelled to do it homage and lay his honors at its feet. The most progressive nations to-day are those in which it exists in its greatest purity and power. Moral forces are mightier than material; wisdom controls wealth, and mind triumphs over matter. And so some of the smallest nations have been the cradle of the mightiest movements, and have influenced most powerfully the destinies of the race. By virtue of these forces the Gospel has made its way. That story of love and suffering has reached the hearts of men, transforming their character, changing their customs, moulding their legislation, influencing their commerce, and proving its fitness to master every opposing interest, and become the supreme power in the life of every man. If we believe in the survival of the fittest, there is nothing so worthy of a place in the affections of men as the story of the cross—nothing so suited to a universal need. "I, if I be lifted up, will draw all men unto Me."

II. *Things which appear most unfavorable, often prove most conducive to the progress of the Gospel.* Paul's imprisonment and martyrdom would not appear favorable to the promotion of his cause, and yet it was overruled of God to prove the greatest help through all succeeding ages. As he himself assures the Philippians, it has fallen out rather to the furtherance of the Gospel. For one thing it afforded him leisure to write those letters that belong to this period of his life, and which have done so much to feed the springs of Christian life, to sustain its courage, to animate and regulate its energies through all the generations since. In like manner we can all see how some of the things we dread have proved the greatest helps to our work. Our greatest disappointments have led to our greatest successes, for God is ever carrying out His own purposes by our means. We ought, therefore, not to weary in well-doing, remembering we are not responsible for success, but for faithfulness to duty.

III. We are reminded, further, *that the Gospel exerts the most commanding influence and achieves the greatest triumphs when presented in its greatest purity and simplicity, and is also free from extraneous worldly attractions.* The most attractive thing about the Gospel is the Gospel itself. In the past it has relied upon its own truth and purity and beauty and majesty for every triumph it achieved. None of the great ones in the earth had embraced it in Paul's day, for it had no worldly power to back its claims. It could not bribe men to listen to its message by offering entertainment or making provision for temporal comforts. It appealed to no inferior motives; on the contrary, these pleaded for its rejection. Yet, in spite of all this, by reason of its attractions it made its way into the hearts of men, and soon became the master of the world. So will it do to-day if we have faith in it. The temptation with all of us is to try and recommend it by entertaining men or feasting them, or showing what temporal advantages accrue from professing faith in it. Popular as such methods are, there is no course more likely to prove fatal in the long run to the object we have in view. It lies open to these two objections —it fixes attention on the accompaniments of the message rather than on the message itself; and by calling into play inferior motives, it interferes with the action of that motive which alone can lead men to receive the Gospel aright. The most favorable circumstances in which to preach the Gospel are those in which there is nothing to induce men to receive the Gospel but the Gospel itself. You may have to lament the smallness of its adherents, but one genuine convert to Christianity is worth more than ten or a hundred of those who are actuated by inferior motives; and in the long run your success will immeasurably surpass theirs. The world respects the conviction which leads a man to make personal sacrifices for its sake, but cares little for that which lies in the line of pecuniary in-

terests. One convert suffering loss of all things for Christ's sake is worth more than a hundred who are known to profit by their profession. Nor can we rightly present the Gospel to men except on the high ground it takes with reference to them. It represents them as rebels who are to endure God's righteous indignation except they accept His proffered mercy; it does not present itself as a candidate for their patronage or approval. But may we not make the Gospel attractive? Certainly; but wherein should its attractiveness be found but in the fact that it proclaims pardon for condemned sinners, the Divine love to those who are God's enemies? And from whence should the joy flow but from the consciousness of sins forgiven? Is it not an insult to the Gospel to suppose that in addition you must employ artifices to induce man to accept it? But what if they do not listen? What then? Is not the Gospel meant to test man's character as well as save men's souls? Let the preacher affectionately urge men to accept the Gospel, becoming all things to all men that he may gain some, but never let him lower or neutralize the Gospel for that end, for that would be to frustrate the great purpose at which it aims. And if men do not believe, "he that believeth not is condemned already." May God deliver His Church from the degradation and entanglements that surround her to-day; and may all who preach His Gospel do so as His ambassadors and the messengers of Christ.

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## The Commandments.

H. M. Scudder, D.D., Plymouth Congregational Church, Chicago.

And he wrote upon the table the words of the covenant, the ten commandments.—Exodus xxxiv., 28.

The commandments, in their original meaning, are words. About these ten commandments I shall say ten things. Don't get nervous, dear friends, for they will not be very long. These commandments were written upon stone, that which forms the crust of our earth—written upon a solid substance—which holds all the gold and silver and copper and other precious metals, and which is capable of the most exquisite polish, suggestive of the moral beauty of the scheme. Would you call it a miracle to write upon stones these commandments? Five of them have certain specifications and reasons, and were subsequently added to the bare commandments.

There is a division of the commandments because they were written on two tablets, and their order is thus: The first four which relate to God, and the remaining six which refer to man. Watch their substance and sequence—respect for God must be supreme in man's heart.

The first commandment deals with man's heart, and the remaining nine hold the same relations to the first that the branches and twigs and leaves of a tree do to its root—the others spring from the first commandment. The second commandment demands spiritual adoration, the third demands reverence of God's name, to be reverential of God in thought, speech, and action. The fourth relates to the holy Sabbath. We must engage in solemn worship. The four form a system of theology. Look at the sequence and observe the harmony if the commandments are obeyed; be good and go on to heaven.

The remaining six commandments begin just where they ought to, with the family. The second respects life; the third chastity; the fourth respects property, which is less than life or chastity; the fifth respects truth; the sixth is peculiar. As the first embraces all that follow, the last improves, and ends the whole as they began. It prohibits all wrong desires and says to us, love man. The second table is, in fact, based upon the first. True morals are always founded upon theology. Let all men deny God and destroy the Sabbath and the world would become corrupt and dangerous beyond what can be imagined.

This code, of which we speak, is the universal law, not only of this world but of all the worlds. Our earth may perish but this law cannot be changed; universes may disappear forever, but the ten commandments, a simple code, will continue to forever exist. It is particular as well. "Thou, thou, thou," all the way through

—it is universal through its particularity. The ten commandments give us a better insight into God's character than all nature combined. The law is a sky full of light. It secures reward for obedience and punishment for disobedience. That is the nature of all laws—physical law is like moral law. Behind the law there is God, the law-giver. This law is written on the human heart. God stamps the law on everything he has made. As the comet that comes rushing along through space and vanishes to appear in a hundred thousand years controls not itself but is directed by God; so has He decreed that the hop shall climb a pole from right to left and the bean from left to right. These are natural laws which have always controlled things terrestrial and which always will. God has stamped his moral law on the human soul. If I do a wrong act, I suffer shame and remorse; if a good one, I have peace and joy—a good conscience, the greatest of joys.

The moral law, written in the heart, points to the giver above. Obey the law and you will be like God; violate it and you will become like the devil.

The object of the moral law is to make people happy, increase their intelligence and intensify their beauty of character. The law, in response to implorations of the heart, says: "I cannot help you—go to God." Do so and you find at once solace and comfort. The moral law is here to warn sinners of punishment as well.

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### Religion and Natural Affection.

P. S. Henson, D.D. (Baptist), Chicago.

And the men said to Lot, Hast thou here any besides?—Genesis xix., 12.

Beautiful exceedingly was the valley of the Jordan. Beauty exceeding was that plain studded with cities that were populous and powerful. Seldom has the sun looked down on a fairer scene than that valley in which Sodom and Gomorrah nestled, before the wrath of God was visited upon them for their vile wickedness, and they were covered with the dark waters, fitly called the Dead Sea. Before the descent of the awful destruction in store for the fated cities, God sends His angel to warn the one man in Sodom who feared and honored Him. Before leaving the gates of the city the angels address him in the words of the text: "Hast thou here any besides? Is there any one else in this city you love? If so, lay hold of them and bring them out." It was God's question to natural affection.

The world of sin may be compared to the wicked cities. God has sent His good angels to warn us to flee from the certain wrath to come. For our own salvation we cannot be thankful enough, but He addresses this question to us also: "Hast thou any here besides?"

Natural affection is something which God has planted in the breast of every living creature. The race of man is not entirely lost, for love lives. This affection constitutes the joy and sadness of our lives. Our Heavenly Father intended that our affections should be the lattice-work along which the tendrils of our heart should be trained upward toward heaven.

Religion is diffusive, because it is a thing of joy. Sadness seeks seclusion. Joy bubbles and laughs, and will have vent. This is especially true of the joy of the Lord. Joy must communicate itself. Religion is not only a thing of joy, but of love. If love be dumb it must die. It sweeps all the chords of music; it wakens all the measures of poetry, and the deepest love is the love of Christ. Besides being the soul of joy and of love, religion is full of Christly compassion, and, therefore, must speak. Religion is a thing of joy, but of tearful, tender joy. It sees not only the rejoicing of the saved, but the wretchedness of the lost.

In our work of saving souls, God means that we shall begin with those nearest to us by the ties of kindred. Grace works from the centre outward. So we are constrained to this, not only by Christly love, but by that peculiar love which binds together the family. God implanted in the breast of the mother mother-love, not alone for temporal uses, but that it might constrain her to teach her boy the way of life. It is your duty to look after the salvation of your family. You have more influence over them than others have.

They hear from the pulpit and read in the Bible threatenings of coming danger, but they naturally think that those who love them best would give warning if the danger be real. No such note of alarm is sounded, and they sleep on in the bosom of the family. There is no time to be lost. How soon may joy be changed to grief, songs be changed for sorrows! It is sad enough to lose our friends if we know we shall meet them in heaven; but to have them on the dying bed turn toward us a look of reproach that we have spoken no word of warning would give a pang from which I pray God you and I may be spared.

## THE BOOK OF ACTS, CHRIST'S MANUAL OF MISSIONS FOR HIS CHURCH.

By Prof. A. W. Pitzer, D.D., Howard University, Washington, D. C.

No. II.

The extension of the Church, as related by Luke, is not an aggregation of disconnected incidents and fragments of history, but is a natural, orderly and scientific statement of the great germinal facts and truths of Christianity in their practical effect on the men of that age, both Jews and Gentiles; it is a history of the Gospel in the life of the believer and in the life of the Church.

In the development of this history, prominence is given, first, to the Holy Spirit; secondly, to the Word; thirdly, to the anointed Messengers.

The God-head, presence and power of the Spirit stand out with great distinctness in the first few chapters; then, the Word comes into greater prominence; and then after this, the anointed Messengers; especially Peter and Paul are the living centers around which the history revolves. The Spirit, the Word, the Witnesses is the order of the Divine Revelation.

The method of evangelization pursued by the Messengers was to establish Churches in the great centers of civilization and commerce; so that from these central sources of Christian influence, the Gospel could be quickly and easily carried into all the surrounding country. The work begun at Jerusalem was carried on from city to city—to Samaria, to Cæsarea, to Antioch, to Corinth, to Ephesus, to Philippi, to Thessalonica, onward to imperial Rome herself, the great throbbing heart of the known world. The one paramount duty that pressed upon each disciple and upon the whole Church was, to preach the Gospel to every creature; to obey the command of the absent Lord, and to "*continue*" to do and teach what He "*began.*" To do and teach is the work, not of the Apostles only, but of Prophets and teachers and pastors and evangelists, and helps and deacons; of private members and of goodly women, not a few. The one great business of life, not of a few official members, but of the whole body of believers, was to establish and extend the Church by bearing witness to her crucified, risen and enthroned Redeemer; and so the Disciples, scattered by persecution, are found in Judea, in Samaria, in Asia Minor, onward to India and to Italy, testifying the Gospel of the grace of God.

The Gospel thus proclaimed came in contact with every form and phase of human life and civilization; in contact and in conflict with the bigotry of Jerusalem, the idolatry of Athens, the prowess of Rome, the luxury of Corinth, the licentiousness of Cyprus, the magic of Ephesus, the barbarism of Lystra; in contact and in conflict with blinded Jews, and novelty-seeking Greeks, and boastful Romans, and pleasure-loving Epicureans, and sneering Stoics; it met the cripple at the alms-place, and the king on the throne; and the Gospel of Messiah proved itself to be the Wisdom of God and the Power of God unto salvation to every one that believed; and as many as were ordained to eternal life did believe. Until the return of her absent Lord, the Church will find nothing new to hinder or oppose her on-

ward march in proclaiming the glorious Gospel of the Son of God.

In this book we find the true model of all Gospel preaching: not with enticing words, not with excellency of speech, not in or with the wisdom of this world, not as pleasing men, but God, and in the power of the Holy Spirit.

The most effective gospel preaching is that which simply bears witness out of the written Word to Christ Crucified, the wisdom of God and the Power of God unto salvation. This testimony, under the power of the Holy Spirit, proved effectual to the salvation of sinners at Jerusalem, Samaria, Paphos, Athens, Corinth and Rome. Believers were added to the Lord; the crucifiers of Christ in the holy city, the bewitched people of Samaria, the licentious inhabitants of Cyprus, high officials from far-off Ethiopia, the barbarous people of Malta, centurions and soldiers of Rome, sellers of purple of Thyatira, prison-keepers at Philippi, inquisitive Greeks, servants of Cæsar's imperial household, women both noble and base, not a few, hear the marvellous testimony of the living witness, and are turned from idols, licentiousness and lies to serve the true and living God, and to wait for His Son Jesus Christ from heaven. Nor has this blessed Gospel in the lapse of eighteen Christian centuries lost one particle of its power—it is still mighty to save; nor is there any other name given under heaven among men whereby we can be saved.

There was no elaborate code of rules prescribing with minuteness the details of evangelization and methods of Church organization. We read of a vigorous missionary Church at Antioch, in Syria, and of another at Rome, founded we know not how; certainly not by any Apostle; most probably by some of those devout persons from these places who were present at Jerusalem on the day of Pentecost, and who bore back with them the new found love of Christ and the fire of the Holy Ghost.

This book will be searched in vain for classified and numbered rules for the evangelization of the world.

In all places whither the disciples went, they found Jews of the Dispersion, the synagogue worship, and the local eldership—the essential elements of Christian Churches. The Scriptures were read and expounded, the facts concerning Christ were stated and proved, disciples were made, baptized and instructed in gospel truth, elders were ordained, and entrusted with the flock over which the Holy Ghost had made them bishops—and this done, the disciples passed on their way to preach the Gospel in the regions beyond.

The Church met with enemies, evils and discouragements, not only from without, but also from within—there were mistakes of judgment and sins in conduct; there was race prejudice and national pride; there was legalism and Antinomianism; there was excitement and excess; there were false teachers and false doctrine; there were dissensions and divisions; there were backsliders and apostates; there were defections and antichrists; but in spite of all these things the work went on, disciples were made, believers were added to the Lord, Churches were organized, and Jesus continued to carry forward His own blessed work of salvation: He continued with His Church both doing and teaching.

After eighteen centuries the Church of this age finds itself still engaged in the evangelization of the world; we call this the day of universal missions, and questions of urgent interest are pressing upon the Church for solution: the sphere and functions of missionary boards, the powers of the evangelist, the relations between the home and foreign Churches, the status of heathen converts and ministers, the use and necessity of creeds in unevangelized lands, the support of missions, the founding of schools and colleges—these and like matters are fast becoming burning questions in all denominations; and the still more important and absorbing question that will not rest, the *oneness* of Christ's Church, and how shall all these various sects best co-operate in the work of evangelization.

Whatever answers we may give or attempt to give to these questions, the fact must be kept steadily in view, that *all the elements of the problem are precisely the*

*same to-day that they were in the apostolic age of the Church*—there is no new thing under the sun, as regards the evangelization of the world.

Since the departure of our Lord, more than fifty generations of the race have passed from these earthly scenes to other shores; powerful nations have disappeared completely from human view, and new nations and civilizations and governments have risen from the ruins of the old; the sad fact, however, still remains—millions of mortals have never heard the Gospel, and are to day in the region and the shadow of death; and the command of the Risen Redeemer to preach the Gospel to every creature is not yet fully executed. Alas! how far are the kingdoms of this world from being the Kingdom of our Lord and His Christ.

Meanwhile, Christ still occupies the same place of power and glory at His Father's right hand; just as omnipotent to save now as He was on the day of Pentecost; just as present with His disciples to-day as He was with Paul in the Philippian jail or with the company of believers at Jerusalem.

The Holy Spirit is still in the Church, and still convicts the world of sin and righteousness; nor has He ever relinquished one iota of His sovereignty in the disposal or manifestations of His "*gifts*;" nor are we authorized by Scripture to say that any of His gracious or miraculous influences have ceased forever from the Church. Joel's predictions of His manifestations were partially fulfilled, but not exhausted either at Pentecost or at any subsequent period of apostolic history—His gifts to the Church were not limited to or by the lives of the Apostles.

The Written Word, too, abides to-day and forever the same—except that under the direct guidance of the Spirit there has been added to the Old, the New Testament; Gospels and Acts, Epistles and Revelation; the Word of God, but in human words, written by human hands, translated now into 300 languages and dialects of the earth, and carried by millions of human hands to all the ends of the earth: a book that can never die, because the everliving God lives in it evermore.

The same fallen race, the same exalted Saviour, the same almighty indwelling Spirit, the same Divine Word, the same Church of the Living God.

There are no living Apostles now, nor any successors of them, as those who saw the Risen Lord and received a personal call from Him, but there are pastors, evangelists, teachers, elders, deacons, and devout and devoted women—officers and members of all ranks and conditions, with different gifts and graces, even as there were in the apostolic Church—missionaries with burning zeal and tongues of fire like Paul and Silas; liberal givers like Barnabas, orators eloquent like Appollos, and martyrs like Stephen; there are Johns, Marks, Lukes, and Timothys, and Dorcasses; and alas! there are Diotrephes and Demes, Hymeneas and Alexanders, and Ananias and Sapphira.

The Church still abides under the dispensation of the Holy Spirit; the infinite resources of the God-Head and heaven are her's. What she needs is simply to recognize and realize her high calling and in the power of the Omnipotent Spirit give herself anew to the evangelization of the world.

## A WORD TO THE PEW.

Rev. James Croil (Presbyterian), Montreal.

No minister is perfect. Do not be surprised or disappointed then that your pastor is not faultless. He is perhaps no better and no worse than his brethren. If you expected angelic virtues without a mixture of human frailties, you were much to blame. Paul was not yet perfect. Peter and John had their faults. In all the range of Christian biography, where can you point to your faultless, blameless, perfect men? Since then faults and imperfections are to be expected, be watchful of your own heart and mind lest you give scope and exercise to a spirit of

ungenerous criticism, laying hold on little things and magnifying them; imagining or inventing faults where none exist, and exaggerating such as are real. Fault-finding will not improve your minister, and will most surely injure yourself. It is needless to say that we should go to God's house filled with love to Him and prepared to render to Him the service of praise and prayer, and to receive with meekness the teaching of His word. The sermon may not be eloquent; it may not be delivered with the graces of oratory; but still it is God's Word preached; and the very defects of the "earthen vessel" should teach us to look beyond to the glorious source of all perfection. Fault-finding, public or private, never fed a hungry soul—never cheered a broken heart—never guided a sinner to the Saviour—never wiped away the mourner's tear. Fault-finding in regard to the minister, the elders, the affairs of the congregation, the affairs of the Church at large, is usually a proof of narrowness and Pharisaic selfishness. Its root is self-conceit; its fruit is enmity, strife and uncharitableness. When your minister is doing his best to advance the Lord's work, do not harass and weaken him. Cheer him with your presence, with words of kindness, with deeds of love. Let him see by your conduct that the seed of the word is becoming fruitful. If you are not patient and forbearing, others will follow your example. Grumbling and complaining will spread. Will it be very delightful for you to catch echoes of your own querulousness? What if *all* were like you? What if your faults were held up to derision?

Be patient with your *young* minister; for he is daily becoming more experienced and better acquainted with the work he has to do. He will, with the help of God and of patient men and loving Christian women, become a man of great usefulness. Be patient with your *aged* pastor; his earthly race will soon be run; his sun is near the horizon which separates the seen from the unseen. Be patient with your *sick* minister; you may be sick yourself some day, and be in need of sympathy. Be patient with your minister when he is well and strong and prosperous; for do not sickness, sorrow and death come swiftly upon us all? It were well indeed if not ministers only but all Christians so lived and worked as not to afford occasion of the least censure or offence to any one however watchful or hypercritical. It were well that all aimed to follow in the footsteps of the Lord Jesus, who has left us an example that we should follow His steps. No Christian, whatever his standing in the Church, should be satisfied with any lower standard than the perfect life of the Lord. None the less is patience a virtue that should be in constant exercise in the congregation and in all the courts of the Church—even as it must ever be in all Christian families. Our all-seeing Lord—who perceives infinitely more that is blameworthy in us than we can detect in our brethren, and to whom all forms of evil must be infinitely more abhorrent than to us—is still patient with us.

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## CONGREGATIONAL SINGING.

By A. J. Gordon, D.D. (Baptist), Boston.

I need not now urge upon the attention of congregations the duty of singing audibly, but I wish to impress upon their minds the duty of *singing with the heart* as well as with the voice—"singing and making melody in your heart unto the Lord." It is "the rhythm of the affections," as one has beautifully said, answering to the rhythm of the words. It is the unspoken music of the heart verifying and according with the audible music of the lips.

The constant danger is that, through habitual use, our worship may become mechanical and artificial. The ancient complaint of Jehovah, "This people draweth nigh unto me with their mouths, and honoreth me with their lips, but their

heart is far from me," is, alas! too constantly applicable to us. It is so easy to let words ripple over the heart without ever stirring its depths. Sounds and sentences slip so lightly in the upward flight of worship, and yet often bear no burden of true penitence or thanksgiving. I am sure that we all must condemn ourselves of much insincerity in this matter, and of too much emptiness and unrealness in our acts of worship. Constant use of sacred words and phrases wears away their sanctity; and the name of Jehovah, the mere pronunciation of which, to the old Hebrew, was the most solemn act of his worship, is taken upon the lips with hardly a thought of its significance. And the peril is great enough from the carelessness and unspirituality of Christians, without insuring such a result by putting out the service of song to be done by unconverted persons or those of doubtful piety. What is melody without the spirit, and what is harmony without the heart? You have noticed the fountains on the Common, with the water running so noiselessly through iron lips which can neither taste its sweetness nor be refreshed by its coolness. And every Lord's day, in some of our churches, the most limped strains of melody flow through lips that are just as oblivious to their import and just as unaffected by their sentiment as those lips of iron. How many times are those words, "Come, Holy Spirit," sung with no sense of longing for the blessed Comforter, with no apprehension of His holy mission, with no belief indeed, in His divine personality. And what more direct and obvious method of violating the commandment, "Grieve not the Holy Spirit," is possible than this? We have no doubt of the necessity of union with Christ, in order to pray acceptably and prevailingly; "no man cometh unto the Father but by me;" but the worship and praise and intercession of song must come to God through the same mediation, in order to be acceptable. "*By Him*, therefore, let us offer the sacrifice of praise."

There are myriads of well-worded petitions, which, not being addressed through Christ, have found no answer with God. And what if, personifying song as the poets have been wont to do, we say that it floats about the gates of glory in the form of myriads of soft-voiced, sweet-tongued angels of praise, which can find no entrance, because bearing no seal of the Spirit and stamped with no mark of the atoning or interceding work of Christ? It may have seemed a light thing to sing the most solemn words in a thoughtless and indifferent manner. But let us ask ourselves the question: If God can be pleased with a song that utters the true devotion and love of our hearts as we sing it, can we sing that same song without devotion and without love, and incur no displeasure from Him? Singing in the house of God is a serious business. It is not a mere exercise of vocal gymnastics; it is not an entertainment for our pleasure or a means of ministering to our taste merely. It is worship, just as really as prayer is worship. And, as such, it demands the highest exercise of all our faculties, physical and spiritual. It needs to be under the most watchful vigilance, lest it be vitiated by the blasphemy of irreverence and worldly-mindedness. And so, like one who has wrought so powerfully in the very many great revivals, by the power of his singing, let us make spiritual preparation for His service before we go to God's house; let us seek to get endued with power from on high, that our songs may have strength in them to rise on high; let us seek to be "filled with the Spirit," that we may "sing with the spirit." Indeed, when I think of the deep devotion which some of our favorite hymns breathe, the wonder is that they do not always bring us into communion with Christ while we are singing them. If we felt them, their utterance would be confessions of sin, acknowledgments of penitence, and acts of faith, such as belong to the very highest Christian experiences. A Christian must be dead, indeed, who could sing Toplady's hymn—

"Rock of ages cleft for me."

which its author styled, when he wrote it, "a living and dying prayer for the holiest believer in the world," without being melted and subdued. I remember in my

ministry that a sorrowing penitent stepped instantly into the peace of reconciliation, as, in the midst of the congregation, his lips sung the words—

"The Father hears Him pray,
His dear anointed One.
He cannot turn away
The presence of His Son."

And instead of wondering at such an experience, we may well ask why it is not a constant occurrence—Christians comforted, penitents healed, believers assured and justified through the singing of a hymn. Let me urge, in closing, two or three suggestions in regard to the method in congregational singing.

1. In the first place, in order to reach the highest power and efficiency, the hymn should be sung, as far as possible, without break or interruption. Interludes between the stanzas, except occasionally for breathing, are a decided detraction from the general effect of the hymn.

They check the rising tide of devotion, and divert the attention of the worshipper from his theme. No contrivance could be devised which is more thoroughly fitted to dilute devotion and keep back religious fervor from its highest exercise than this. The essentials to success in singing are very much the same as those which determine success in public speaking. And certainly nothing would so surely destroy the effect of an oration or a sermon as to interrupt it every moment or two by some irrelevant vocal or gymnastic exercise. Robert Hall held that one of the highest conditions to success in oratory is "momentum." And it is pre-eminently essential to power in Christian song. Motion generates heat; and if the heart would become powerfully kindled, there should be no resting for cooling off. Swiftness genders electricity: and if we would have a strong and unbroken current of feeling, we should interpose no non-conductors between the stanzas of our song. The singing, on the contrary, should flow on in a strong and unbroken current, kindling and intensifying as it rises, till the end is reached. Neither listlessness on the part of the people, nor artificial interruptions on the part of the leader, should be allowed to retard its momentum. And again, the music employed should be so familiar as to be a help, and not a hindrance, to the expression of the hymn. It is not a question of singing from memory *versus* singing by notes. It is rather that, in either case, we should acquire such use of musical notes as to be unconscious of any effort in taking them up. As the most perfect bodily motion is that of which we are unaware, the limbs and organs obeying the volitions of the will and executing the mind's behests without any heaviness or weariness or halting to indicate the fact, so singing is only perfect when the vocal expression is forgotten in attention to the sentiment and the feeling of the hymn. Therefore, by careful musical practice on the one hand, and by an avoidance of intricate melodies which perplex and embarrass the worshipper on the other, we should strive to make our singing the perfect and easy vehicle of our devotion. With God Most High as the object of our praises, with Christ exalted as the mediator of our praise, and with the Holy Ghost the Comforter as the inspirer of our praise, how can we fail to sing with earnestness and power? God liveth forever. Therefore let us bless Him at all times, and let His praise be continually in our mouth. Jesus Christ is the same yesterday, to-day and forever. "By Him, therefore, let us offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to His name." And the Spirit dwells in our bodies and enlightens our minds. Let us, therefore, "sing with the spirit, and with the understanding also."

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Experimental Singing.—The poetry is not in the verbal expression of the song as much as in the experience it sings; there is often a sacred song in the light that flashes from the grateful eye, or the smile that radiates the happy countenance of him who is looking unto Jesus. Let us thus look and though we may not be able to write psalms, our lives will be each a book of hymns, rising gradually up to that new "song of pure content, aye sung before the sapphire throne with saintly shout and solemn jubilee."—*Dr. W. M. Taylor.*

# KEY TO BIBLE UNITY.

By President D. S. Gregory, D.D., Lake Forest University, Ill.

No. I.

THE OLD TESTAMENT PLAN.

The common notion of skeptics—doubtless also of many believers—is that the Bible is a book made up of a large number of separate tracts, having no organic connection and no unity. Especially is the Old Testament too often looked upon as a sort of drag-net gathering up of the extant Hebrew literature, and as such very much of a medley. This might strike almost any one, at first thought, as a reasonable view; for, if one should attempt to gather into one book the extant Greek or Roman literature, he would certainly find the result to be a mass of disconnected and contradictory material—a logical and æsthetic chaos. It is our purpose to show that, contrary to this natural view, each of the two Testaments—the Old and the New—is a unique whole; that the Bible, as made up of these, is again a unique and complete whole, and, therefore, not to be accounted for on any other supposition than that it is the work of God. This subject must, of course, owing to the small space available, be presented in very brief and compact form, so as to do scarcely more than indicate to the Bible student germs of thought which he must unfold for himself.

The Old Testament or Covenant contains the story of the divine religion in its preparatory stages, and mainly in connection with the chosen people.

The New Testament contains the story of this divine religion in its completed form, and in the various stages of its relation to the world of mankind. The two—the Old and the New—make up the one complete story of the redemption of the world, from the beginning to the final consummation.

In seeking to unfold the plan of the Old Testament, it is to be viewed as God's work of giving the divine religion of redemption in its earlier, incomplete, typical, preparatory form, and through it preparing the chosen people and the world for Christ and the new and complete form.

This, like all great divine works, proceeds by *stages*. The *first stage* is that of its historical introduction into the world, related in the five books of Moses; the *second stage*, that of its development and embodiment in the life and experience of the chosen people, presented in the remaining books of the Old Testament.

I. *The first stage* is that of the historical introduction of the divine religion of redemption into the world, or the giving of it to the chosen people, the Jews. It is presented in the Pentateuch, or five books of Moses, and centres in the work of Moses, the divine lawgiver. Each of the five books will be seen to be an essential part of the whole.

1. *Genesis* gives the origin of the great treasure of redemption, in the fall and the covenant, and of the chosen nation which is to be its divinely appointed repository and guardian. As the book of origins it extends over twenty-five centuries—or rather, all the eternity past—but everything else is clearly for presenting the origin of redemption and of its depository.

2. *Exodus* is the book of the covenant. It presents three connected things: the exode or deliverance from Egyptian bondage; the giving of the law at Sinai; and the setting up of God's throne among his people in the tabernacle. The first is merely introductory, although it has given its name to the book. The heart of the book is found in the two latter: Jehovah's giving the *covenant code on Sinai*, unfolding the divine religion for the people as the *law of Jehovah* on his throne, embracing the foundations of the moral law as revealing righteousness and sin, of the ceremonial law as prefiguring Christ and salvation, and of the civil law

as providing for organizing the nation for the guardianship of the religion during its future development and progress—naturally taking the judicial point of view, the Godward side; and Jehovah's setting up of his throne in the tabernacle and taking his seat thereon among the chosen people. The book is thus God's establishment of the covenant with his people.

3. *Leviticus* is the priest code or ritual of Salvation. In it Jehovah, by his servant Moses, gives his people the *law of religious worship*, or of approach to and communion with Him on His throne. It is the foundation for the development of national piety.

4. *Numbers* is the book of the national organization and code. The censuses were for this organization—one just after their entrance into the wilderness, the other just before their exit from it. It is the story of the civil and political organization necessary to fit God's people for their mission.

5. *Deuteronomy* is the girding of the people for entering the promised land. It is the book of the second giving of the law, in which Jehovah renews the divine law and covenant, for the new generation that had grown up in the wilderness, in order to complete their preparation for life under the divine rule in Canaan. God brings to bear upon them, in connection with the death of Moses, the most powerful motives for fidelity to the covenant and devotion to Him.

The books of Moses thus appear as a unit, beginning with the origin of the covenant religion and of the covenant people as its depository, and leaving the people in full possession of the divine treasure and ready to enter the promised land and begin their development under God's guidance.

II. *The second stage*, in the work of redemption under the old dispensation, is that of the development and embodiment of the divine religion in the life of God's chosen people as they go forward toward the advent of Christ, under the guidance of the rulers, poets and prophets. There are *three phases* presented:

*First*, The providential unfolding of the divine law in the history.

*Second*, Its devotional unfolding in the sacred poetry.

*Third*, Its prophetical unfolding in its relations to the coming Messiah. These are presented in the *historical*, *poetic*, and *prophetic books*.

(I) *The first phase* is the unfolding of the divine law in the outward life or history of the chosen people. It is contained in three times three historical books. These books present the struggle of divine grace with a perverse and rebellious people, under the strict theocracy or commonwealth, the monarchy, and the foreign rule. *The three successive periods* of government may be regarded as three stages of trial and training for the coming Messiah and the new and spiritual dispensation.

1. THE PERIOD OF THE STRICT THEOCRACY OR COMMONWEALTH, in which God held more direct control, was the period of the establishment in Canaan and of the centralization and consolidation of the national government. It was the period in which the religious centre—in the tabernacle—was not yet securely fixed and prominent; the period of foundation. The story of it is told in *Joshua*, *Judges* and *Ruth*.

(1) *Joshua* records the story of the introduction, by Jehovah through Joshua, of the chosen people with the divine religion into Canaan, and the establishment of the divine throne in the tabernacle at Shiloh in the centre of the land. It contains also of necessity the completing elements of the civil code.

(2) *Judges* gives the *testing of the people*, as the guardians of the divine religion, under the commonwealth, by the angel of the covenant (the Son of God in his Old Testament character) in four successive series of judgments and deliverances, each of which is introduced by a manifestation of Himself (Chs. ii., 1–5; vi., 11; x., 10–16; xiii., 3–23). Beginning with the chosen people at the heigth of prosperity, under the great military leader Joshua, the book traces them through four periods of descent, each succeeding one more rapid than the preceding one, until they reach the depths of degradation, under the rule of the Philistines. The

prospective failure of the nation to come up to the spirit and privileges of the theocracy, leads, long before the final degradation is reached, to the provision made in

(3) *Ruth*, which contains the story of the grace of God reaching out and taking a heathen into the covenant to prepare for a chosen race of kings.

## REVIVAL SEASONS.

By Ray Palmer, D.D. (Congregational), Newark, N. J.

They have occurred from time to time, ever since the memorable one at Jerusalem, when three thousand persons in one day were added to the company of believers. Not precisely like that in all respects, they have nevertheless resembled it in its most essential circumstances—those, indeed, on which its interest to us principally depends.

That came in fulfilment of divine promises—the promises of the Old Testament, such as these: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thy offspring; and they shall spring up as among the grass, as willows on the watercourses." "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions"—the latter passage quoted by Peter himself in his discourse on the occasion. The first great Pentecostal outpouring of the Spirit was the manifest bestowment on the true Israel of what such promises were intended to lead, and had actually led, holy men and women to anticipate with hope and longing, as precious spiritual blessings, the full import of which was not yet fully understood. It came, too, in the fulfilment of Christ's own promises, more definite than those by the mouth of the ancient prophets: "I will send the Comforter to you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment—ye shall receive power, after that the Holy Spirit is come upon you."

That first Pentecostal season came, also, in direct answer to prayer—united, earnest prayer. From the day of the Lord's ascension the disciples daily met and "continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." The faith of the ancient saints, which had connected the bestowment of spiritual blessings with prayer, Jesus had confirmed by his command, "Ask and it shall be given you," and by the added significant question, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." He had charged them to watch and pray that they might not fall into temptation. In devoting themselves to earnest and persistent prayer, therefore, they had been following the express instruction of the Master. It was so that on that grand occasion the Holy Ghost was given.

Yet further: the first Pentecostal season came to meet urgent and profoundly felt necessities. A little handful of disciples, having themselves as yet but very imperfect knowledge of the real nature of Christ's kingdom, found themselves left in the midst of enraged and powerful enemies. By the command of their Lord they were immediately to begin the work of proclaiming the Gospel at Jerusalem among those by whom he had just been crucified. Without further enlightenment from above, without a deeper spiritual insight, broader views, and a firmer faith and courage, they were utterly inadequate to the work which must needs be done, or Christ's friends must be crushed and the triumph of his foes be made complete. The ascending Saviour had recognized their need, and had commanded them to wait till they should receive power from on high. Weak and inefficient in themselves, their eyes were accordingly turned imploringly to him for help in their extremity.

Then, lastly, the first Pentecost in its

immediate results was a special and very extraordinary revelation of the Holy Spirit's power in the souls of men. It demonstrated at once his presence as the great Convincer and Renewer, and the ease with which he could change the hearts of men and dispose them to welcome Christ and the great salvation. It so wrought in the Apostles themselves that it made them another sort of person. It raised the company of believers to a diviner life, and enlarged and strengthened the Church by the addition to it of a multitude of new-born souls.

In these several particulars that great Pentecostal season at Jerusalem, with its impressive illustration of the nature and power of the official work of the Holy Ghost, was the type and foreshadowing of those that were to follow, and have followed, in the subsequent history of the Christian Church. These have taken different special forms at different times and under varying circumstances. They have been called by different names—seasons of awakening, of reformation, of refreshing from the presence of the Lord, revivals of religion—all intended to signify substantially the same phenomena. Like all other things in which human agencies have place, they have been liable to some admixture of human infirmity. But if anything relating to the spiritual life and enlargement of the Church is coeval with the origin of Christianity, it is the occurrence, from time to time, of flood-tides of religious thought and feeling, connected on the human side with fervent prayer based on the promises of God and prompted by a profound consciousness of need; and on the divine side with unwonted manifestations of the presence and power of the Holy Ghost in His peculiar and permanently saving work. Such seasons, in which Christian faith and love and holy aspiration have been raised to a higher fervor, and the peculiar Christian graces have blossomed out in richer beauty, and the healthful activities of the Christian life have received new impulse —these things standing in the immediate relation to the signally manifested power of the Divine Spirit in the conversion of many to Christ—have been in entire accordance with the well-known laws of human nature and of the divine economy.

It seemed, therefore, eminently fitted that in the economic programme prepared for the week of special prayer at the opening of the year, one day was given to supplication "for the Church, all Ministers of the Word and Church Workers." The suggestion of this topic was evidently welcome; and the prayers offered had a tender earnestness, apparently prompted by a good degree of genuine feeling. The lack of vigorous spiritual life in the Churches of the different communions, as indicated by the smaller number of their membership during the past year, has produced very widely a painful impression. It seems to have wrought in the minds of many thoughtful Christian people a deeper conviction of the urgent need of a richer baptism of the Holy Ghost on the Churches and the ministry which should exhibit its legitimate fruits in the true reviving of religion, and the gathering of souls into the fold of Christ. What, then, shall come of this? Shall it lead to no practical result? Shall prayer for the coming of the divine Spirit in Pentecostal power upon the pastors and the Churches over the whole land end with the special occasions with which the year began? Or shall they become every day more and more earnest, in confident expectation that they will be answered speedily and that the present year may become memorable as one in which Christian hearts were quickened into a holier fervor of affection and elevated into a diviner life, and great numbers were led to consecrate their lives and hearts to God? With God's large and emphatic promises in our hands, and the blessings bestowed in other years fresh in our memories, can we have any reason to doubt that if those who are Christ's in any good measure meet faithfully their obligations, pastors and Churches will soon be rejoicing together in the joy of rich spiritual harvests?

Of the early disciples at Jerusalem it is said, as we have noticed, that "these all continued in prayer and supplication." Even so let it be now. Daily in the families and the closets of those who love Christ, and from week to week, in the accus-

tomed places of prayer and worship, let the fire be kept burning on God's altars, and the incense of fervent desire and entreaty go up to the mercy-seat. The true Pentecostal seasons, that bring fresh spiritual life and power to the Christian host, stand, in the divine economy, in direct relation to persistent prayer and hearty self-devotion, and the daily diligence of faithful and loving service to the blessed Lord, who redeemed the world, and waits to see it gathered to himself.

## THE PULPIT TREASURY IN THE FAMILY.

### The Parent's Charge.

CHARLES STANFORD, D.D. (BAPTIST), LONDON.

No. III.

(3) Allow me to urge the need of training by *the power of your own Christian life.* I once met with this somewhat free translation of a certain Latin parable: "A maternal crab sharply said to her daughter, 'Walk straight, child; hold your head up!' The little innocent answered, 'Yes, mother. Mother, will you walk first?' The mother did so; not adding to the light of instruction the force of example." This parable is to the point. Young detectives have small respect for eloquence that is only labial, and their souls are not to be stirred by mere puffs of articulated wind. One of the divinest names of religion is grace; and, before now, families have had some reason for saying of their leaders: "Walk first, and show us what you mean by grace." Is grace a secretion, or a sensation, or an emotion, or a profession, or what? Is grace the fault-finding faculty? Has grace no softening charm on the temper, no lifting force for the life? Is grace that which makes our family nest a nest of nettles? To such questions as these, put in whatever words, let the life of every Christian parent say "No!"

Grace glories in truth; "grace," in the saved as well as in the Saviour, "reigns through righteousness;" grace fills the house with a climate of love; grace is a life, a life that inspires the whole man, so that everything done by a Christian man ought to be a Christian deed; whatever else it is, grace is graceful. Beauty in motion is what the Greeks meant by the word, and this idea is included in its meaning still, for there can be no such thing as ungraceful grace. Mr. Jay, of Bath, tells us of Cornelius Winter, that it seemed scarcely possible to see him and not secretly say, "There goes a Christian! How beautiful is a Christian! May I be a Christian!" The blessing that would come to our families from such a heightened Christian life in all their leaders, no words yet born within us can express.

THE SCRIPTURE.

(4) Let me speak my mind about *home training in the knowledge of the Scriptures.* In popular books, warning stories are told, and gruesome pictures painted of such home training. Survivors touch us to tears by the things they tell about the Calvinistic religiosities of their melancholy childhood. It appears from these reports that the training in question is carried on through the medium of "upturned noses, nasal psalmody, long chapters, long extemporaneous prayers;" long faces, long sermons, and long, sad, soporific Sundays. (Considering the tremendous things I am now speaking of, you will, I am sure, pardon the use of long words.) Southey, Thackeray, Macaulay, Mill, and other great magicians of the soul are summoned as witnesses of these things. We are told that minds worth anything, minds that long for an atmosphere of growth and movement, minds with any elasticity, fertility, or impulse, will not tolerate the maddening humdrum, the austere dulness, the grey and colorless life of such scriptural home training; that the working of the reactionary law is inevitable; and that as, when a young Spartan left Sparta, he always became the most dissolute of the Greeks; as the son of holy Grimshaw became a sot; and the son of philanthropic John Howard became a scapegrace; so, by the processes of family religion, the young are made to hate religion. No wonder!

But there are dyspeptics in all denominations; and although, in former days, a few mistaken people of every creed furnished materials for such pictures, we fail to recognize in them the likeness of Christian family training now by average Evangelicals; but we pass this by, and ask, what kind of training our friends would recommend? In substance, the answer is mainly in such negatives as these: No definite theology; no doctrine; no dogma; no catechism; no fixed institute of family prayer. We are not prepared to vote for these resolutions. *No definite theology!* Then the Christian revelation is to be looked upon as a revelation of the indefinite, a revelation of mist; in short, a revelation of nothing. We say, God is infinite, and salvation is infinite; but, to be of any use, the Gospel, which is the only way to God, must be definite. It is inconceivable that the words dictated by Infinite Wisdom, on purpose for our guidance at this crisis, are indefinite words, conveying no clear, unquestionable directions. *No doctrine!* Why not? Doctrine simply means authoritative teaching; and the doctrines of Scripture are only the teachings of Scripture in distinction from our own teachings. *No dogma!* At present the matter in question is a certain branch of education. Must there be no dogma in education? Then there must be no Euclid, no multiplication table, no art, no science of any kind, for dogmas are only fixed principles. If these are indispensable in learning the lower things, why are we to do without them in learning the higher? The objectors do not really think that there must be no dogma, for they themselves insist on a dogma, and that is, that the revelation of the Gospel is indefinite, and that Christianity is an unsettled problem. *No catechism!* This matter has been so many times well aired and re-dusted that there is no need to repeat the ventilation. For my own part, I almost think, with Master John Spencer, that "if we had not so many uncatechised heads, we should not have so many Christian weathercocks!"

"*No family prayer!* that is, after the Puritan type; but, instead of this, let the young people, if they please, attend a short service in some sacred edifice." No such thing! Let us do our utmost to keep them from the spells of any power that would sacramentalize family religion, sacramentalize the pastorate, and even sacramentalize the origin of Christian life. Our houses are our temples, and every man is a priest in his own house. Instead of giving up the good old habit, let every father adapt it to circumstances, and try to make it more interesting. This was the method of a certain good old vicar: "For my family worship I am not the reader, but employ one of the children. I make no formal comment; but when any striking event or sentence arises, I say, 'Mark that! see what God thinks of that thing!' Sometimes I ask what they think of the matter, and how such and such a thing strikes them. I often get very strange, and sometimes very ridiculous, answers; but attention is all alive when I am explaining wherein they err, and what is the truth."

The knowledge essential to child no less than man is "the excellency of the knowledge of Christ Jesus our Lord," and this is what we must teach somehow. "Christian teaching does not consist in words," we are told. No; but it must include words. In all systematic endeavor it is important not to teach too much at a time, but only a little; then to let it soak.

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## A Query.

Rev. Alfred H. Moment (Presbyterian), N. Y.

"*Is it well with the child?*" This is a question of vital import. The inquiry should be prayerfully made by every Christian:

1. In the interest of the *Nation.* The Apostle says: "*There is no power but of God.*" Every true citizen believes that these words are applicable to this nation —that the Almighty has established here a great government, purporting to accomplish thereby a work of righteousness. Believing this to be the divine intention, we may ask: Is it going to be realized? Are the coming generations to witness the onward march of this republic in true

Christian civilization? We cannot answer, "Yes, of course." Conditions must be respected. And one of these is found in this pointed query: "*Is it well with the child?*" Is the germ of true life being planted in the heart of American youth? Everything depends upon the *character* of the boys and girls.

2. This query may be made in the interest of the Home. If the nation is sacred to God, the home is more so. It was before the nation. Eden was a home, not a nation. When the Lord married the first couple, He constituted the first home. From that day till now, it, like the Sabbath, has been a cherished institution of heaven. But unhappy homes are common in our days, and seem to have been in all time. And among the agencies that have created these domestic infelicities, has been the "child." O how the ill-trained and badly-cared-for child, has, in after life, wrought his own terrible results in the sacred precinct where he was born. Perhaps Hophni, Phineas and Absalom would suggest an illustration. In view of the dignity, sacredness and grandeur of the home, should not the seed-corn of a true harvest be sown in the young heart, by earnest prayer and diligent teaching?

3. Once more we would ask this question in the interest of the *Church*. The Church should have a ministry trained in the things of God from childhood—men after Samuel and Timothy. She needs a membership whose characters have been *formed* not *re-formed*. And she must, before her great expenditure is properly provided for, have the generous support of men and women trained from their youth in Christian benevolence.

4. In the last place, I would make this query in the *child's own* interest. He has a soul. It is of more value than all worlds. That soul should be saved in youth—at least, he should then receive the heavenward bent, for the destiny of manhood is bound up in the child—for weal or for woe; for heaven or hell the years of youth are apt to be spent.

When we come to view this question—"*Is it well with the child?*"—in all its grand import, as it touches the nation, the home, the Church, and the never dying soul of the individual, we behold the marvellous responsibility resting upon superintendents and teachers and the grandeur of the work which it is the province of the Sabbath school to accomplish.

## AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

### LECTURES.

The Sixth Course of Lectures of this Institute, which were delivered in New York, this winter, maintained the high standard which its predecessors had raised.

### MEMBERS.

The Institute continues its work and draws to itself more and more attention. The following members have been recently added: Hon. Thomas F. Bayard, Rev. J. W. Kramer, M.D., Prof. James M. Long, Mrs. Rebecca Holston, Dr. Robert D. Allen, Rev. Herman S. Hoffman, Francis A. Henry, Esq., Pres. O. Beatty, Prof. James H. Fisher, Mrs. Letitia Cornell, E. M. Fulton, Esq., James Cobbs, Esq., Daniel B. Cobbs, Esq., Rev. Edwin P. Thomson, Rev. Dr. L. H. Blanton, Rev. Dr. Jacob S. Shipman, Rev. Dr. Henry M. Booth, Prof. Willis J. Beecher, John Osborne, Esq., Horace B. Silliman, Esq., Right Rev. Bishop Bedell, Hon. Thomas B. Peddie.

### A RECRUIT: MORE SUCH WANTED.

An officer in the Tenth Cavalry, U. S. A., writes: "I believe in your Institute of Philosophy, and if you will accept a poor, wicked, ignorant army captain, who is no philosopher, you can put my name down, and the enclosed $5 bill will pay for a year, and I will drop in sometimes and listen." He was accepted.

### THE VICTORIA INSTITUTE.

Captain Petrie, the Honorary Secretary of the Victoria Institute, London, in writing recently to an officer of the American Institute says: "We have more than we can cope with with our funds. I do hope other countries will do as America

is doing—have their own Society of Christian Philosophy—it is so necessary, in order to reach those we cannot reach.

"The more members the better, that you can get, who will each in his own neighborhood, (1) lecture (using your own journal *Christian Thought* as matter); and (2) get his friends to join you; (3) then also let all the members in each town make each other's acquaintance, and act unitedly to promote the cause of truth and oppose the cause of atheism among those whom they like, the central body helping with publications in cheap form."

AN OPINION.

Rev. G. W. Horn, in the *Wesleyan Christian Advocate* of Macon, Ga., says: "One article in *Christian Thought* for November, is worthy a month's meditation. How many Georgians—lay and clerical—deprive themselves of this exalted monthly to save only $1.50? Intelligent Christians will find it eminently satisfactory. An enterprise such as the Institute of Christian Philosophy ought to have universal co-operation and support."

What is true of Georgia is true of every State. If any of our readers desire to examine the work let them order a specimen copy from E. B. Treat, 757 Broadway, N. Y. It is only fifteen cents.

## QUESTIONS OF THE DAY

### Social Wrongs and their Remedies.

By Henry Allon, D.D. (Independent), London.

No. II.

Let me repeat. No cure can be effected by dealing with mere symptoms. Communism as a remedy has been considered. Let us now look at *rationalism.*

(2) Rationalism comes with its philosophy, its laws of ethics—the drunkard is to take the pledge, the ill-tempered man is to count ten before he speaks, the liar is to speak the truth, the thief to be honest; men are to consider the beauty and to balance the advantages of virtue; men are to learn what a right life is by exercises of reason and social experiments. But unfortunately man's need has not been a knowledge of right, but a motive and a power to do it. Unfortunately, wrong-doing has so emasculated myriads of men, that their moral power is destroyed. Tell a drunkard to be sober. Tell a profligate to be pure. Tell a liar to speak the truth—as well tell a man in the rapids of Niagara to row. Jesus Christ comes and creates a new power of life in the man—gives him the moral force that he needed, makes virtue his desire and passion, changes the very affections. Which is the radical cure? Which is the only possible cure?

(3) Some people prescribe the Church, an ark into which men are to get, and they are saved from the flood of the world's sin. It will rock you, and protect you, and absolve you, and administer sacraments to you. Even outside the Church of Rome one hears a great deal that approaches this. But how impotent a Church is to gather the myriads of London, or even to keep those it gathers. It breaks down just where we the most need its help. It has no power to quicken inward life.

(4) Clearly the only remedy for the evils of human life is the Gospel of Christ carried to individual man, received into personal hearts, preached to men everywhere. This is a power which, cast into the bitter waters, makes them sweet, takes away the love of sin, and vice, and selfishness, makes a man victor over all that is evil within him, a law to himself, so that all that he desires and strives to do is right. Not theological beliefs, not attendance upon this or that form of worship, not dependence upon theories of any kind; the simple love of Jesus Christ as the personal Redeemer from sin; sorrow for sin against such holiness, for unthankfulness against such love: this is our working force, this is the only radical and efficient remedy for human evil.

### Perils of Theatre Going.

T. L. Cuyler, D.D. (Presbyterian).

The first peril is to purity of character. Your eyes and ears are windows and doors to the heart. What enters once never goes out. Photographs taken on the memory are not easily effaced or burned up; they stick there, and often become tempters and tormentors for a lifetime. "I'd give my right hand," said a Christian to me once, "if I could rub out the abominable things that I put into my mind when I was a fast young man." He could not do it; neither will you be able to efface the lascivious images or the impure words which the stage may photograph on your very soul. We do not affirm that every popular play is immoral, or that every performer is impure, or that every theatre-goer is on the scent for sensual excitement. But the stage is to be estimated as a totality; and the whole trend of the average American stage is hostile to heart-purity. The exceptions do not alter the rule. Nor have honest attempts to bring the stage up to a high standard of moral purity been successful. The experiment once made in Boston of so managing a theatre as to exclude every indelicacy from the stage and every notoriously improper person from the audience ended in pecuniary failure. The Puritanic playhouse soon went into bankruptcy. The chief object of the manager is to make money; and if he can *spice* his evening's entertainment with a plot that turns on a seduction or a scene of sexual passion, or with a salacious exposure of physical beauty, the temptation is too strong to be very often resisted.

You must take the average stage *as it is*, and not as you would like to have it. It is an institution which, if you patronize, you become morally responsible for, as much as if you patronize a public library or a public drinking-saloon. As an institution it habitually unsexes woman by parading her before a mixed audience in man's attire. Too often it exposes her in such a pitiable scantiness of any attire at all that if you saw your own sister in such a plight you would turn away your eyes in horror. Yet you propose to pay your money (through the box-office) to somebody else's sisters and daughters to violate womanly delicacy for your entertainment. "If the daughter of Herodias" dances to *please you*, then you are responsible for the dance, both in its influence on the dancer and on your own moral sense. There is no evading before God of your accountability for the theatre, if you habitually support it. What its influence upon the average performer is appears from most abundant testimony. One of the most celebrated actresses of this time informed a friend of mine that she "only enters a theatre to enact her part, and has very little association with her own profession." A converted actor once said to me, while passing a play-house in which he had often performed: "Behind those curtains lies Sodom." Although sorely pressed to return to his old business, he said that he would sooner starve than go on the stage again. Mrs. Frances Kemble Butler—the last living representative of the most famous histrionic family of modern times—has, in her old age, condemned the stage emphatically. As an institution, the American theatre tolerates sensual impurity in its performers, and presents scenes of impurity to its patrons. If you become one of its patrons, you go into moral partnership with the theatre.

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### The Benefits of Constant Church Attendance.

Rev. A. N. S.

1. It helps the individual. The Church services give vigor to the best thoughts and purposes, strengthen the integrity, develop and solidify right character, and feed the moral and religious part of our nature. No individual can afford to lose these sweetening and strengthening influences for a single week.

2. It helps the minister. Nothing is more disheartening to a pastor than simple neglect. What sense is there in his preparing a message for those who do not come to hear it? How can he preach with vigor to places empty of those who should fill them? The dulness of any service is often to be laid to the account of the absent ones.

3. It helps the Church. A Church lives on the devotion of its friends. Nowhere is this devotion so fully shown, so quickly felt, or so plainly seen, as in the attendance on Lord's day. Every one in their place, and the Church rejoices in a consciousness of strength and vitality, and goes forth with zeal and power to all its appointed work. With half the seats vacant there comes a feeling of depression, and the Church sinks into inaction.

4. It helps the community. The moral tone of any community depends very largely on its churches and its Sundays. If nominal Church-goers become negligent, the outside community will not go to church. The example of every neglector of the Lord's-day worship, is so far an obstruction placed before the door of the church to keep others away. The community in general can never be persuaded to surmount these obstacles and press in. But if each one will move from without the door to within the pew, the hindrances turn into helps. If the friends of the Church will attend, strangers will be sure to do so.

## THE CHAUTAUQUA SCHOOL OF THEOLOGY

Prof. James S. Jewell, M.D., Dean of the Special Course, "The Relations between Body and Soul," has gone to the South for a brief vacation.

The death of Mrs. Jewell during the last month has changed his plans for the present. Students in his department will, however, receive his personal attention by correspondence. His text-book for department uses will necessarily be a little late from the press.

The Curriculum of the Jerusalem Chamber Department is published and may be obtained from the Dean.

Any person is eligible to membership in either Department of the Chautauqua School of Theology; but the Jerusalem Chamber Departments have been especially designed for the benefit of laymen, and of such clergymen as cannot profitably undertake the severe tasks imposed in the Department of Hebrew and Greek.

The entire field of Theological, Religious and Ethical study has been covered by the survey of these Departments. Members elect their courses of study. For full particulars as to the plan see THE PULPIT TREASURY for January, 1884.

In the Department "NEW TESTAMENT GREEK FOR ENGLISH READERS," it is the Dean's design to instruct members in the pronunciation and reading of the sacred tongue, and to give them such other directions as will enable them to *use with profit* the Commentaries and other Scripture helps containing Greek words. The instruction will necessarily be elementary but it will be sufficient for the purposes designed, and will be a permanent contribution to the extended study of the language.

The required books in this Department include the incomparable work of Dr. Schaff, "Companion to the Greek Testament and English Version," a book which is called by the *Independent* Dr. Schaff's "best work," and which opens on either hand, even to the reader wholly unacquainted with the text, mines of gold and gems.

The Dean's "Hints to Beginners in the Study of New Testament Greek," and his "Elements of Syllabication, Transliteration and Punctuation," are also included in the required books.

In the Department "GENESIS OF MAN," the required books include the Duke of Argyle's "Primeval Man." Applicants for membership in the Departments now open may immediately proceed with their studies therein.

In deference to requests from members, the following Departments will next be opened:

4. Doctrinal Theology.
11. Hermeneutics; Old Testament.
12. Hermeneutics; New Testament.

In Department 11 one of the required

books will be "Oehler's Old Testament Theology," by Dr. George E. Day, of Yale College.

The work in the various Departments of the Chautauqua School of Theology is going forward steadily and successfully. The students are enthusiastic in their appreciation of the unique and satisfactory methods which characterize the school work. The Deans are equally enthusiastic in their efforts to bring to each student the maximum of information and inspiration.

The quality and thoroughness of the instruction given in the several courses may be learned from the testimony of those who are students in the School.

The following excerpts are fair specimens of Students' unsolicited commendations of the work done in the Department of New Testament Greek. They could be almost indefinitely extended:

"I am becoming accustomed to your plan, and like it much. I realize that I am making rapid advancement with each lesson."

"I am anticipating that I shall yet attain the greatest proficiency in the study of this noble language."

"I never thought your plan could be the help to me that I begin to find out it is."

"I am very much pleased with your plans. Have been working hard, sometimes from one to two hours a night to bring this lesson before you."

"The further I advance in the course of study, the better am I pleased with its thoroughness. Wonderful light begins to dawn on the 'Greek lessons,' and I am more than satisfied."

"The 'Lexicon Leaves' are a marvel of fulness, and their arrangement is perfect in every way. I devote a great deal of time to their study, not only of the Greek, but of the English derivatives and cognates. I am learning more *English* (as well as Greek) than I ever learned before."

An eminent Presbyterian divine of Canada who has recently examined certain Students of the School for their Certificate in the Department of Doctrinal Theology, and who thus for the first time became acquainted with the Chautauqua School of Theology, writes to the Dean as follows:

"Correct analysis and sound interpretation of the Bible can only be the result of a careful perusal of the text in the original language.

"The Holy Spirit is the infallible Interpreter of His own Word.

"The Holy Spirit honors the knowledge of the Bible in the languages in which it was inspired.

"I therefore regard your new methods of teaching theology as a step in advance of the age.

"The time is fast coming when a severe and logical exposition of the text of the Bible will be hailed as an instrument for the edification of the Church, and as the most powerful element in the conversion of sinners."

For full information concerning the School, address the Dean, Rev. Alfred A. Wright, A.M., Boston, Mass.

## HELPFUL HINTS FOR WORKERS

### Enlist the Children.

By Frederick G. Clark, D.D. (Presbyterian).

It was a great thing, no doubt, in patriotic force, when Hamilcar Barca took his boy, Hannibal, to an altar and made him swear eternal enmity to Rome. But this threadbare story would never have reached us if the material culture had stopped there. Immediately after the solemn oath the soldier-boy was taken to Spain, not to receive a mock baptism of fire like the young Napoleon, but to share in the fiercest struggles of conquests. Side by side with his father and with his brother-in-law, Hasdrubal, he learned the art of war in the heat of awful battles.

It is very slowly coming to the sense of

the Church that her life and growth must be from child-life. The theory has been well enough from long ago. But the dearth of revivals, the growing force of worldliness, and the enfeebled passion for soul-saving are among the conditions which oblige the Church to ask, "If we cannot get our adult friends converted, may we not save those in their youth?"

It will be a new departure of the right kind when it shall be understood that the clearly defined and conscious commitment of children to the faith and service of Christ is practicable; when the work of leading very young persons to religious decision shall be foremost in the lives of ministers and people.

But the idea of this paper is wider than simply saving souls in early years. It is not the commitment of faith for personal salvation, but also the enlistment in actual service. It is not only Hannibal before the altar at Carthage, but the same boy under the cloud of flying arrows and spears in the Spanish invasion. Children are now regarded as candidates for a feeble faith. But they are not taken to the front in earnest service. They do not know that they can wield the sling of prayer against sin as truly as their parents and teachers.

It would be a striking thing to see a child who asks God for the salvation of the unconverted with confidence and expectency. Praying force is not expected to appear in very early life. Children are not generally educated to this idea as a possibility. But who will say that it is not at once reasonable and scriptural? Many are asking, "By whom shall Jacob arise?" Various answers are given. The drift of thought seems to be in the direction of revised forms of government, of newly fashioned boards, and of a more perfect policy. The Church is working vigorously at the farther end of the problem. Great emphasis is laid upon the improved mechanism of Church work. It is hardly permitted that one should question the tone of spirituality of our average Christian life. But it will appear sooner or later that the growing affiliation of the Church and the world is more potent than our improved policy, and that at last the supreme question will return with keener edge than ever, "By whom shall Jacob rise?" The answer will be found, where for ages it has dwelt, in the last words of the Old Testament.

The turning of the hearts of parents and children each to the other in mutual faith and in a common service of God will be the final solution of our problem. The chasm is very wide now between the real experience of adults and of children as to what one and both may do in holy service. Children are groping in the twilight of Christian possibility, wondering what early piety is, and when and where it may assert itself. Can any one doubt that the power of our Church for self-extension and for world-wide usefulness would be doubled in ten years if the children were enlisted in such sympathies and services as they are capable of? But with all the wisdom of our boards and of our assemblies, we shall not see this day of power until we shall have such a revival of spiritual religion as will put new meaning into those last words of Malachi.

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## Warrant for Believing.

REV. C. H. SPURGEON.

You are commanded to believe, upon the authority of God himself. He bids you believe in Jesus Christ, and you must obey your maker. The foreman of certain works in the North had often heard the Gospel, but he was troubled with the fear that he might not come to Christ. His good master one day sent a card round to the works—"Come to my house immediately after work." The foreman appeared at his master's door, and the master came out, and said somewhat roughly, "What do you want, John, troubling me at this time? Work is done; what right have you here?" "Sir," said he, "I had a card from you saying I was to come after work." "Do you mean to say that merely because you received a card from me you are to come up to my house, and call me out after business hours?" "Well, sir," said the foreman, "I do not understand you; but it seems to me that, as you sent for me, I had a right to come." "Come in, John," said

his master; "I have another message which I want to read to you;" and he read these words—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Do you think after such a message from Christ, that you can be wrong in going to Him?" The poor man saw it all at once, and believed because he saw that he had good warrant and authority for believing.

### God's Law Estimates Our Service.

Rev. David Gregg (Reformed Presbyterian), N. Y.

Allow an illustration: What rest and confidence would we have in worship, if God had not given us laws governing worship? That you may see the rest and confidence which the appointment of God gives in worship, take this one point: Look at the inequality among worshippers! look at the worshippers in the old Hebrew tabernacle! Some are rich, but some are poor. Some can offer hundreds of bullocks, and still have large herds. Others never owned a bullock, and never will. If there was no divine regulation, what would the poor man do? Could he stand by the rich and offer a gift within his means without harrowing misgivings as to its acceptance? Dare he put a pigeon or a turtle-dove by the side of a rich man's bullock, and feel that when the two offerings were put into the balances of heaven the scales would be in exact poise? Uninstructed he dare not, but instructed, he dare. When God arranges our worship, such perplexing questions as the inequalities of gifts offered are settled. The case of the poor is provided for as accurately as that of the rich, and in the divine arrangement God proves that He is no respecter of persons. "If there be a willing mind, he accepts according to that a man hath." "In the balances of heaven, a conversion in a garret by the bed-side of a pauper may outweigh the greatest sermon before the noblest audience." The timid tinkle of the widow's mite may be heard further in heaven, and make sweeter music in the ear of God, than the loud ring of the millionaire's golden coin. A turtle-dove, a measure of flour, a wafer baked on the fire-plate of the poor, are as acceptable to God as the finest of the herd offered by the rich. A word of caution just here: Do not let the rich imagine that there is a premium on wafers and turtle-doves, and so give themselves to the offering of these. With the rich the premium is on the finest of the flocks and herds.

## HELPS IN PASTORAL WORK

### Working Bands in Church.

By J. Byington Smith, D.D. (Baptist), Olean, N. Y.

The efficiency of a church depends on the development of its resources. How these resources may be the most fully developed and made available, is one important consideration in all church work. Many means have been devised for bringing the membership into active sympathy and effort with the work of the church. Dividing the membership into committees on each of the several departments of work has received much attention. It has been found deficient in some respects. It apportions one department or object to a small portion of the members, and the rest of the church resign it into their keeping, and the whole membership fail to become actively identified in *all* church work. Some objects require only occasional attention, and leave the committee much of the time with no special work. To remedy these and other defects, and enlist the whole Church in all departments of Christian service, I have adopted a method which has commended itself to many judicious Christian workers in theory, and has commended itself by its results so far as it has been put in practice.

I divide the church into *Working* Bands

of from twenty to thirty each. In a church of about three hundred members I have twelve of these bands. One is composed of young men, two of young women. These combine as a union band of young people for the general purposes of a young people's association. The balance of the church are distributed into nine bands, according to districts or families. Each band has a *leader* and assistant, the one a man and the other a woman, who are to oversee the work of the band. With all the assistance they can secure from their working force, they are to induce each one of their number to attendance at the preaching, prayer-meeting and Sunday-school services, to look after them when sick or in distress, or when neglectful of the church, and to interest them in any plans which the pastor or the church may devise for benevolent or other enterprises outside the service in the sanctuary, and bring to the notice of the pastor anything which may require his attention. They are to hold meetings of their own, arrange for family prayer-meetings, devise plans for reaching non-church goers and bringing them into church and Sunday-school, and any other work which may tend to the interest of the church and the kingdom of Christ. These leaders, or some representative of each band, to make a report to the church at a stated time about once in three months. The bands are arranged by the pastor and deacons.

The special advantages of this plan over some others are, it interests every member of the church, so far as they can be reached, in every work of the church. What is the work of any becomes the work of all, and makes the responsibility felt by every one; the whole membership of the church can be reached personally in a very short time—when any measure is devised by the pastor he has but to notify the leaders, and in a single day, if needs be, the attention of the whole membership may be called to it personally—it puts the pastor in such connection with his people, that with no delay he can send his special message along the whole line. As my custom is to have an annual roll-call of the church, the leader is able to bring a report for his band of all who do not report for themselves, and the church can know who and where its members are.

It is not claimed that this method is perfect, and it is not set in cast-iron rule. Each pastor can exercise his own judgment in modifications of it. Myself and my church are gratified with its working, and it seems worthy at least of being suggested in connection with other methods which are being devised for promoting efficiency in church work.

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### Fresh and Stale Sermons.

REV. CHARLES GARRETT (METHODIST).

Always have a sermon on hand; do not be content with the work of the past. The itineracy offers a strong temptation to this, and the temptation is increased by the multitude of duties incident to our circuit arrangements. To yield to this temptation is to sink and fail. The continued repetition of a sermon from which the life has departed is an injury to ourselves and a wrong to the people to whom we minister. One of our wealthy men offered me $500 for the Minister's Rest Fund if I could persuade all the ministers to burn their old sermons and begin afresh. This can hardly be done; but making new sermons will wonderfully reinvigorate the old one. See to it that your sermons be characterized by variety, freshness and life. If you make the Bible your storehouse you will easily succeed in this. Look at the Puritans and look at our Methodist forefathers, and you will find this gloriously illustrated. Look at William Jay of the last generation, and Charles Haddon Spurgeon in the present. They breathed an atmosphere of Scripture, and it pervades all their thoughts and words. Their sermons throb with Biblical life. You will find that attention to visiting will greatly assist you in this work. The variety of experience that you will meet with will suggest a constant variety of subjects, while illustrations full of point and beauty will be suggested in abundance.

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Life in Christ has boundless possibilities; the effortless virtue of a born seraph is not as worthy perhaps, as the noble act of a galley slave.—*Archdeacon Farrar.*

## LIGHT ON THE INTERNATIONAL LESSONS.

By James M. King, D.D. (Methodist), N. Y.

February 3, **Paul's Second Missionary Journey.**—Acts xv., 35–41, and xvi., 1–10. 1884.

This journey was probably begun in A.D., 51, and closed in A.D., 54. It was a busy time with Paul. Despite the fact that his original purpose was to simply revisit the congregations he had founded during his first missionary journey, while on this second journey he wrote the two Epistles to the Thessalonians; started Timothy in his life-work, having circumcised and ordained him; travelled over a vast additional territory; and introduced Christianity into Europe at historic Philippi, classic Athens and voluptuous Corinth, and thus was the instrument of opening a new continent for Christ. Paul and Barnabas had spent the most of the two years since the first missionary journey, at Antioch, the new and prosperous centre of the faith, and might naturally desire to remain in the congenial surroundings they had formed. But Paul's heart yearned over the converts of his first itinerant labors. We shall see that his experience in this journey proves his call and capacity for the work in hand, and his willingness to be divinely guided.

CONDENSED STATEMENTS AND COMMENTS.

V. 35. It was at Antioch where Paul and Peter contended concerning faith and works, and the latter's relationship to Jewish and Gentile Christians; and where Paul and Barnabas, with many others, taught and preached, instructing converts and making the Gospel known to those who had not yet embraced it.

V. 36. Paul suggests to Barnabas this second journey. His first journey had been directed by the Holy Ghost, and he had been commissioned by the believers at Antioch. He did not probably purpose to make this journey really missionary, and preach to the unconverted, but to inquire into the religious condition of those already converted and find out how they bore themselves. It was primarily to be an episcopal and not a missionary tour.

V. 37–38. Barnabas is willing to go on this visiting tour with Paul, but advises that they take his nephew John Mark along with them. But Paul thought that the conduct of Mark in leaving them at Pamphylia, when on another journey, and returning to Jerusalem, rendered him unworthy for the work proposed. Paul must have been severe in his judgment or the character of Mark changed, as Paul, afterward confined in a Roman prison, writes of him as "a fellow-worker unto the Kingdom of God;" and just before his own death speaks of him as "profitable to him for the ministry."

V. 39–41. Barnabas seems to have been less stern in character than Paul, but not less firm, and thus more lenient in judgment of Mark. Paul seems here to represent the severity of the law and Barnabas the forgiveness of the Gospel. The contention between them was sharp and blameworthy. There is no evidence that Mark apostatized from Christ, but from his co-workers. He may not even have been faulty in judgment, but his action at Pamphylia caused this unseemly contention and exhibition of human infirmity among Christ's servants. But God made even "the wrath of man to praise Him," and two successful missionary tours were entered upon in the place of one. Barnabas and Mark depart immediately; and Paul and Silas, commended by the brethren, go their way. We shall not hear of Barnabas again in the sacred record.

V. 1–3. Paul finds Timothy, a man upright, gifted and godly, in the confidence of his brethren at Lystra; converted probably some three years before; a man in the line of "unfeigned faith" from grandmother and mother, and destined to become very prominent and useful in the cause of Christ. He insists upon Timothy going with him, and circumcises him, thus doing an act to open the way for the Gospel by conforming to the customs of the people, that in Jerusalem he refused to do because it there was declared to be indispensable to salvation.

V. 4–8. Here the facts are simply stated,

that Paul, and Silas, now accompanied by Timothy, proceeded on their journey among the churches and congregations, delivering the decrees of the Jerusalem conference of apostles and elders. The effect was the establishment of converts in the faith and the daily conversion of souls. Pursuing the course of their own choosing, they were confronted by the Holy Ghost or "the Spirit of Jesus," and their course changed. This was the second time Paul had been directly and divinely controlled, and the event shows that God's plans were broadest and wisest.

V. 9–10. Here is the record of another supernatural revelation, and the fact must be conceded, whatever explanation is made as to its method. Here Luke joins the missionary trio. Here we find the cry of heathenism for Christ, and the call to Christianity for help, and the kind of response that should be given, viz., to go "immediately."

PRACTICAL THOUGHTS.

1. Christianity is essentially missionary in its purpose.
2. God will direct by hindering or helping His servants in doing his work.
3. God wants the best equipped servants for missionaries.
4. God will not allow honest differences among His servants to hinder the Gospel's progress.
5. God will always give increase in numbers where His people are established in the faith.
6. The Gospel will have accomplished its purpose only, when there shall be none to cry—"come over and help us!"

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FEBRUARY 10, **The Conversion of Lydia.**—ACTS xvi., 11-24. 1884.

(Of the remaining lessons of this month we only give the summary of thoughts and practical lessons contained in them.)

V. 11–13. As the result of the vision and call in the last lesson, Paul and his three associates went over into Macedonia to the city of Philippi. Paul preached conversationally to a congregation mostly made up of women, on the banks of the river, "where prayer was wont to be made." (What would Christ do in this world without the devotion and service of woman?) The first convert in Europe was a woman, and the foremost ruler upon a throne in Europe to-day is a woman. Christ had sought the companionship of Mary and Martha at Bethany, and had there caused his divine power to attest his human love in raising their brother from the dead and had preached His sermon on the resurrection. He had conversed with the woman of Samaria at Jacob's well, and Paul might justly preach to womanhood and rejoice at Lydia's conversion.

V. 14–15. The experience of Lydia contains instruction for us. She was a business woman with property possessions which she did not allow to compromise her religious duties. She heard the truth. God opened her heart. She believed in the risen Christ. She and her household were baptized, and after this open profession of faith she immediately began to prove her faith by appealing to God's servants to witness her fidelity; and then, out of her new-born love, she pressed upon God's servants the office of hospitality. She loved the Saviour, therefore she would entertain His friends. To do it unto "one of the least of these my brethren," is proof of Christ's likeness. The lessons here are—follow the lead of the Holy Spirit. When we do this, He will open hearts to our message. The harvest shall be abundant if the seed does seem small. One soul converted is better than a gaping crowd. Confessing Christ is indispensable to conscious salvation. The soul converted will prove it by acts of love. To be satisfied with our own salvation is selfish. The converted soul goes out for others, especially for its kindred.

V. 16–19. Paul now first meets the antagonism of pure heathenism in the personality of human slavery and in the trading in human credulity and misfortune. He also employs the name and power of Jesus Christ to work a miracle.

V. 20–24. The power and progress of Christianity begin to be marked, as they have ever since been, by the attitude and activity of their opponents. The strength of every virtue is determined by the opposition it provokes. The devices of sin declare the strength of truth. The fires of persecution are the beacon-lights of righteousness. Here begins a persecution of Christ's cause of three hundred years' duration, by the mightiest civil power known in history. God employs human agency for His work in this world, and His servants are sometimes mightiest when their backs bleed, when their feet are in the stocks, and when their bodies are in prison. The prison is changed to a church.

FEBRUARY 17, **The Conversion of the Jailer.**—ACTS xvi., 25-40. 1884.

V. 25–29. Without the jail in Philippi the citizens are asleep, and within, the keeper and most of the prisoners are asleep. But Paul and Silas pray and sing, and the God for whose cause they suffer responds by working two miracles, to authenticate their commission, and to establish His kingdom in the face of a mighty temporal power that it shall eventually overthrow. The doors of the prison are opened by an unseen hand and bands are loosed by an earthquake; and the hearts of the jailer and his household are opened by the Holy Spirit's presence. A cheerless prison may become a sanctuary of prayer and praise; a terrible judgment-throne of Christ; a genuine school of repentance and faith; a congenial home of love and hospitality; a blessed birth-place of the believing soul.

V. 30–34. Uncomplaining suffering for Christ makes men Christ-like and commands His help. It furnishes one of the best means of showing the triumphs of grace and love. It is the highest test of fidelity. Conversion can only take place, when the attention is arrested, the judgment convinced, the conscience alarmed and the will acts. Then the question is asked, "What must I do to be saved?" The one work of Christ's followers is to answer this question of consciously sin-cursed humanity in only one way: "Believe on the Lord Jesus Christ, and thou shalt be saved," and to illustrate this saving power by a life of Christian work.

The converted and saved soul must make open renunciation of the world and open profession of Christ in the appointed ways ordained by Christ.

V. 35–40. The honorable discharge from prison of Paul and Silas, by the humiliated and now obsequious civil powers, completed the miracles in connection with these recorded events at Philippi, in that it gave the missionaries standing and vindication before the people, and protected from penalty the converted jailer.

A woman and a prison-keeper are converted, the cruel rulers humiliated, the brethren comforted, and Paul and Silas depart from the city for prudential reasons, but the Church of Christ is founded and "the gates of hell shall not prevail against."

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FEBRUARY 24, **Thessalonians and Bereans.**—ACTS xvii., 1-14. 1884.

V. 1–4. As at Philippi, the messengers of Christ are at Thessalonica charged with causing political disturbance, and with being guilty of treason; and the Roman empire crosses the path of Christianity again. In the first city, heathenism was employed to antagonize Christianity; in the second city the Jews were employed for this purpose. In the one, custom opposed custom; in the other, loyalty to the Messiah was declared to be treason against the Emperor.

The Gospel progresses and converts multiply in one case in this narration, by its servants keeping the Sabbath day, and employing it as a time for worship and instruction in the Scriptures; in another case the same results ensue from the ready reception and personal study of the Scriptures. Paul "reasoned." We need in these days, thoughtful and intelligent believers, who can give a reason for the hope that is in them.

V. 5–11. The proof of the genuineness of the faith preached by life and lip is found in the character of the converts, and in the character of the opposition it provokes, and in the testimony of its enemies as to the revolutionary results it produces. Sin turns the world the wrong way; truth preached, converts or turns it the right way.

The Thessalonians responded to argument with brute force, the Bereans responded with candid investigation. The truth is always spurned by the lewd, but it is embraced by the honest. The truth, authority and proper use of the Scriptures are here indicated. The knowledge of salvation comes through the word of the Lord. Proving and grounding personal faith by searching the Scriptures is individual right and individual duty.

V. 12–14. While the utterances of a teacher or an apostle should be attentively listened to, they should not be blindly and credulously received, but should be proved by "the law and the testimony." Any ministry or teaching should be rejected that cannot stand this test. "Therefore, many of them believed," has always been the result of careful and conscientious study of the word of God. "Faith cometh by hearing, and hearing by the word of God."

## Jewish Exile from the Assyrian Standpoint.

By Professor Francis Brown,
Union Theological Seminary, N. Y.

No. I.

Conquest is the chief topic of the royal inscriptions of Assyria, and the vanity of the kings was flattered even when conquest could not be truthfully recorded, by the omission of all statements of defeat, and by enlargement upon whatever slight successes might have attended even a disastrous campaign. Thus, by the silence of the monuments in regard to the issue of an expedition which the Bible records for us as disastrous to Assyria, the general accuracy of the Scripture narrative is supported, as well as by the mention on the monuments of those Assyrian successes of which the Bible also speaks. Sargon's account of the capture of Samaria confirms 2 Kings, xvii., 6; but Sennacherib's silence as to any capture of Jerusalem confirms 2 Kings, xix.

But even in the case of an actual success, the Assyrians had different methods of treating the peoples which came under their power. The usual practice—especially where, as was often the case, the Assyrian invasion was unprovoked, and arose simply from the desire for conquest—was to exact heavy tribute in more or less regular payments, from all the rulers whom the terror of the weapons of Nineveh could reach. The names of several kings of Israel and Judah appear from time to time in the lists of such tributary princes. Another practice, sometimes resorted to in the case of those who grew restless under this obligation and endeavored to throw it off, was to depose the reigning monarch of a tributary country, and put in his stead some man, Assyrian or native, of whose fidelity to the interests of his suzerain the latter might feel sure. An illustration of this occurred in Sennacherib's time, when that powerful Assyrian king put down a revolt in Sidon. Elulâus, the Sidonian king, fled in terror, and Sennacherib set Ethobaal on the throne of Sidon and its dependencies. A third practice, which in the later ages of Assyrian power came to be a frequent mode of dealing with those who, by conspiracy or revolt, had repeatedly offended against the Assyrian king, was to deport large numbers of the inhabitants of a conquered town or country, and to supply their places with captives from other conquered places, under the control of Assyrian governors. It is this habit which is illustrated by the facts recorded 2 Kings, xv., 29; xvii., 24, ff.; xxiv., 11, ff. Of the deportation from Jerusalem by Nebuchadnezzar—that recorded in the last of these passages—no cuneiform account has as yet been found. This is due, at least in part, to the fact that the Babylonian kings devoted more space on their tablets and slabs to the description of buildings and of religious ceremonies, than the Assyrian kings did, but partly also, it is to be presumed, to the lack of complete excavation in the ruins of Babylon. The other passages cited receive abundant confirmation from the Assyrian records, as follows:

Tiglath-pileser, the second Assyrian king of the name, who reigned B.C., 745–727, records that, after conquering cities situated near the territory of Samaria, whose mutilated names look like the remains of "Gilead" and "Abel-beth-maachah," and after setting governors over them, he pushed on as far as Gaza; that from all these places he carried away booty, and that he furthermore took away to Assyria the inhabitants of the land of Samaria with their possessions. Now, it is true that in 2 Kings, xv., 29, the deportation applies to Gilead and Galilee, but not to Samaria. We might then suppose, either that Tiglath-pileser was exaggerating his achievement, or that his account really supplements that of Kings, and gives us some additional facts. There are two reasons for thinking the latter the more likely view

of the case: (1) As far as we can compare the Assyrian records with those of other peoples, we do not find them inventing expeditions or campaigns which did not take place. With all the ingenuity by means of which the scribes endeavored to satisfy the vanity of their kings, they appear to give always an accurate statement of the countries or cities to which the military expeditions were extended. They exaggerate successes, they give a favorable color to misfortunes, they suppress defeats, but pure fiction does not, so far as we can judge, appear in their historical inscriptions. (2) There is a particular reason for believing Tiglath-pileser's account when it speaks of his having made his power felt at this time in the land of Samaria. 2 Kings, xv., 30, says: "And Hoshea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and smote him, and slew him, and reigned in his stead." This receives a new light from the statement in the inscription of Tiglath pileser. Immediately after he speaks of the deportation from the land of Samaria, he adds: "Pekah, their king, I killed. Hoshea I established over them." The state of the case, then, was evidently this: Pekah was unwilling to continue the tribute to Assyria, which Menahem had set an example of paying (2 Kings, xv., 19–20); this called down the wrath of Tiglath-pileser, so that he came and carried off, not only inhabitants of outlying districts, but also some from Samaria itself, not depopulating the country, but weakening it. At the same time he either himself took the initiative in killing Pekah, or so supported the ambitious schemes of Hoshea, that he could claim to have set him on the throne. Thus the conspiracy of Hoshea finds explanation and confirmation, and the fact that the Assyrian account fits into and corroborates the Hebrew at this point, makes it more likely that the account as a whole is trustworthy. The year of this Assyrian campaign was probably B.C., 734. It is interesting to observe that according to the Assyrian record, Tiglath-pileser's mode of dealing with Samaria was a combination of the second and third referred to above. He carries away a large number of captives, but does not relate that he brought others to take their place, and the ruler whom he sets over them is not an Assyrian governor, but an Israelite, who is still called king, but who, as he might expect, would feel himself under obligation to Assyria, and would prove a faithful vassal. The mode of treating the outlying districts, on the other hand, differed from this in the appointing of Assyrian governors over the conquered territories, as mentioned above.

The monumental confirmations of 2 Kings, xvii., 24, ff., will be considered in another paper.

## MISSION FIELDS

### Birds-eye View of Protestant Missions in the World.

The difficulty of securing full statistical reports makes it impossible to present a complete view of Protestant missions. But the following statements and tables very nearly approximate the facts.

DUTCH EAST INDIES.

*Missions begun* 1602.

Nine different Dutch Societies are carrying on mission work in various parts of the archipelago, principally in Java and Celebes. These societies aggregate 50 missionaries and about 100,000 native Christians, including baptized children. In the district of Minnahassen, in Celebes, there are 80,000, gathered in 199 congregations and supporting 125 schools.

NORTH AMERICAN ABORIGINES.

*Missions begun* 1646.

The following table shows only in part the societies and their native Church membership:

| | Com. | |
|---|---|---|
| Presbyterian Board | 1,290 | |
| Methodist Episcopal, South | 5,107 | |
| Methodist Episcopal, North | 1,367 | |
| American Missionary Association | ..... | |
| Protestant Episcopal | ..... | |
| Church of England | 1,400 | British North America. |

| | | |
|---|---|---|
| Moravians | 2,035 | Greenland, Labrador. |
| Wesleyans | ..... | British America. |
| Danish Society | ..... | Greenland. |
| Presbyterian Church of Canada | ..... | British America. |
| | 11,199 | |

WEST INDIES.

*Missions begun* 1732.

| | Com. | |
|---|---|---|
| United Presbyterian, Scotland | 8,250 | Jamaica, Trinidad. |
| London Society | 772 | Guiana. |
| English Baptists | 7,141 | Hayti, Trinidad, Bahamas, etc. |
| English Baptists | 25,900 | Jamaica. |
| Moravians | 43,198 | Honduras, West Indies and [Guiana. |
| Wesleyans | 48,000 | |
| | 133,261 | |

INDIA, BURMAH AND CEYLON.

*Missions begun* 1813.

| MISSIONARY SOCIETIES ENGAGED AT DATE. | Ordained Missionaries. | Ordained Natives. | Native Helpers. | Churches and Congregations. | Communicants. |
|---|---|---|---|---|---|
| English Baptist | .... | 66 | ..... | 109 | 4,357 |
| General Baptist | .... | 15 | ..... | 13 | 612 |
| Baptist Union | 59 | 164 | 453 | 545 | 48,388 |
| Free Will Baptist | 5 | 4 | 10 | 10 | 612 |
| Canadian Baptist | 7 | 2 | 16 | 26 | 854 |
| Other Baptists | 3 | 6 | 10 | 14 | 2,056 |
| Church Missionary Society | 109 | 140 | 2,259 | 1,290 | 22,847 |
| Society Propagation Gospel | 48 | 59 | 330 | 840 | 21,435 |
| Local Church of England, etc. | 8 | 3 | 7 | 10 | 261 |
| Church of Scotland | 10 | 5 | 39 | 17 | 394 |
| Free Church of Scotland | 23 | 11 | 271 | 34 | 1,403 |
| U. P. Church of Scotland | 10 | .... | 26 | 9 | 397 |
| Irish Church of Scotland | 5 | 1 | 12 | 9 | 248 |
| Welsh Calvin Methodist | 7 | .... | 11 | 57 | 440 |
| American Presbyterian Board | 32 | 16 | 179 | 27 | 1,002 |
| American U. P. Board | 8 | 2 | 15 | 6 | 608 |
| American Reformed Presbyterian Board | 6 | 4 | 53 | 87 | 1,656 |
| Other Presbyterian Societies | 7 | .... | 11 | 7 | 235 |
| London Missionary Society | 48 | 35 | 261 | 440 | 5,630 |
| American Board | 26 | 53 | 838 | 250 | 5,369 |
| Basle | 48 | 8 | 75 | 60 | 3,866 |
| American Methodist | 32 | 17 | 82 | 90 | 3,138 |
| Wesleyan | 56 | 58 | 141 | 275 | 4,667 |
| American Lutheran | 9 | 3 | 56 | 123 | 2,663 |
| Danish Lutheran | 3 | .... | 5 | ..... | 85 |
| Gossner Missionary Society | 14 | 2 | 129 | 133 | 10,812 |
| Hermannsburg Missionary Society | 11 | 1 | 9 | 7 | 231 |
| Leipsic Lutheran | 17 | 8 | 52 | 18 | 4,256 |
| Swedish Lutheran | 5 | 1 | 2 | 22 | 11 |
| Minor Missions | 11 | 1 | 19 | 27 | 468 |
| | | | | | 149,001 |

AFRICA.

The following table gives societies and number of communicants:

| | Com. | |
|---|---|---|
| Evangelical Society, France | 4,000 | South Africa. |
| Berlin Society | 8,000 | South Africa. |
| Church of England Society | 8,644 | Sierra Leone, Guinea, etc. |
| London Society | 1,229 | South Africa. |
| London Society | 62,768 | Madagascar. |
| English Baptists | 232 | West Africa. |
| Wesleyans | 13,132 | West Africa. |
| Basle Society | 2,026 | West Africa. |
| Free Church, Scotland | 2,759 | South Africa, Lake Nyassa. |
| Presbyterian Board | 651 | Liberia, Gaboon and Corisco. |
| American Board | ..... | Natal, etc. |
| Methodist Episcopal (North) | 1,964 | Liberia, etc. |
| Protestant Episcopal | 560 | Cape Palmas, etc. |
| American Missionary Association | ..... | Mendi. |
| Gospel Propagation Society | ..... | South Africa and Madagascar. |
| | 105,965 | |

The enterprises aiming to reach the central regions are:

The Church of England Society, proceeding from Zanzibar and Mombasa northwest to the Victoria Nyanza.

The London Society, from Zanzibar due west to Lake Tanganyika.

The Universities' Mission, from Zanzibar southwest toward Lake Nyassa.

The Presbyterians of Scotland, up the Zambesi River to Lake Nyassa.

The American Board, from Benguela northwest to Bihé.

The English Baptists, up the Congo to Stanley Pool and beyond.

The Livingstone Mission, on the same route.

The Church of England Society, up the Binnue branch of the Niger.

Besides these there are at work in Africa and Madagascar the Lady Huntington Society, the Moravian, the Swedish, the Hermansburger, the Universities' Missions, the Methodist New Connection, etc.

MOHAMMEDAN LANDS.

*Missions begun* 1820.

| | Com. | |
|---|---|---|
| American Board | 7,071 | European and Asiatic Turkey. |
| Presbyterian Board | 2,753 | Syria, Persia. |
| United Presbyterian American | 1,310 | Egypt. |
| Church Missionary Society | 434 | Palestine, Persia. |
| American Episcopal Society | ..... | Palestine. |
| Reformed Presbyterian | ..... | Latakia. |
| Irish Presbyterian | ..... | Damascus. |
| | 11,568 | |

CHINA.

*Missions begun* 1842.

| | Com. |
|---|---|
| Presbyterian Board | 2,759 |
| American Board | 970 |
| American Baptists | 1,685 |
| Methodist Episcopal (North) | 1,895 |
| Protestant Episcopal | 247 |
| Church of England Society | 1,910 |
| London Society | 2,073 |
| English Baptists | 586 |
| Wesleyans | 446 |
| Basle Society | 1,344 |
| American Reformed | 750 |
| American Methodists (South) | ..... |

| | |
|---|---|
| American Baptists (South) | 541 |
| Presbyterian (South) | 50 |
| Methodist New Connection | 1,000 |
| China Inland | 1,080 |
| Rhenish Society | 900 |
| English Presbyterians | 2,860 |
| | 21,096 |

JAPAN.

*Missions begun* 1870.

| | Com. |
|---|---|
| Presbyterian Board | 1,025 |
| American Reformed | 437 |
| American Board | 1,097 |
| Protestant Episcopal | 86 |
| Methodist Episcopal (North) | 515 |
| American Baptists | 239 |
| United Presbyterian (Scotland) | 150 |
| Church Missionary Society | 125 |
| | 3,674 |

SOUTH-SEA ISLANDS.

*Missions begun* 1797.

The aggregate membership of the different societies at work in Oceanica is over 120,000.

| | Com. | |
|---|---|---|
| Church Missionary Society | 1,850 | New Zealand and Melanesia. |
| London Society | 13,950 | Samoan Islands. |
| American Board | ..... | Micronesia and Hawaiia. |
| Wesleyan Sea | 60,000 | |
| Canadian and Australian Presbyterian Society | ..... | New Hebrides. |
| Hawaiian Evangel Society | ..... | Micronesia. |
| | 75,800 | |

E. MEXICO AND CENTRAL AMERICA.

*Missions begun* 1870.

| | Com. |
|---|---|
| Presbyterian Board | 7,220 |
| American Board | ..... |
| Protestant Episcopal | 929 |
| Methodist Episcopal (North) | 356 |
| Methodist Episcopal (South) | 1,609 |
| American Baptists | ..... |
| Presbyterian Church (South) | ..... |
| | 10,114 |

D. SOUTH AMERICA.

| | Com. | |
|---|---|---|
| Presbyterian Board | 1,416 | Brazil, Chili, Columbia. |
| Presbyterian Board (South) | .... | Brazil. |
| Methodist Episcopal (North) | 224 | Buenos Ayres, Uraguay. |
| Methodist Episcopal (South) | 113 | Brazil. |
| South American Society | .... | At the chief ports. |
| | 1,753 | |

The South American Missionary Society has a unique work at Terra del Fuego, besides operations in most of the Republics and in Brazil. Several European societies are at work in the Guianas.

# BEAUTIFUL THOUGHTS

A heart unspotted is not easily daunted.—*Shakespeare.*

Life, like the waters of the sea, freshens only when it ascends toward heaven.—*Richter.*

There is nothing so strong or safe in an emergency of life as the simple truth.—*Dickens.*

If any Church puts the work of missions in a corner, the Lord will put that Church in a corner.—*Dr. Calhoun.*

It will be an ill day when we are so engaged in seeking lost sheep that we forget the lambs.—*Spurgeon.*

If the way of heaven be narrow, it is not long, and if the gate be strait, it opens into endless life.—*Bishop Beveridge.*

Whilst just government protects all in their religious rites, true religion affords government its surest support.—*Washington.*

Wealth is like a viper, which is harmless if a man knows how to take hold of it; but if he does not, it will twine around his hand and bite him.—*St. Clement.*

"Our endeavors are in vain without God's blessing, yet in vain shall he challenge a blessing that endeavors not. Sloth is no less guilty than covetousness."—*Bishop Henshaw.*

It is not falling into the water, but lying in the water, that drowns. It is not falling into sin, but lying in sin, that destroys the soul. If sin and thy heart are two, Christ and thy heart are one.—*Thomas Brooks.*

For the best results there needs be the longest waiting. The true harvest is the longest in being reached. The failures come first, the successes last. The unsatisfactory is generally soonest seen.—*Henry Calderwood.*

Yes, thank God! there is rest—many an interval of saddest, sweetest rest—even here, when it seems as if evening breezes from that other land, laden with fragrance, played upon the cheeks and lulled the heart.—*F. W. Robertson.*

Seek to love nothing out of God. God re-makes a broken heart and filleth it with love. He cannot fill a divided heart. Bring all things, as thou mayst, nigh to God; let them not bring thee away from him.—*Dr. Pusey.*

When Darius proposed to Alexander that they should divide the world between them, he replied that there was only room for one sun in the heavens! So when God fills the heart, there is no room for anything else.—*Spurgeon.*

Christ is the key to the history of the world. Not only does all harmonize with the mission of Christ; all is subordinate to it. When I saw this it was to me as wonderful and surprising as the light which Paul saw on his way to Damascus.—*Von Muller.*

When darkness gathers round my path,
And all my song-birds cease to sing,
I know it is not sent in wrath—
'Tis but the shadow of thy wing.

When dancing sunbeams round me shine,
And Joy and Peacefulness embrace,
I know the radiance is not mine—
'Tis just the brightness of thy face.

Humbleness is peculiar to Christianity. Goodness is admired and taught in all religions. But to be good and feel that your good is nothing; to advance and become more conscious of pollution; to ripen in all excellence and, like corn, to bend the head when full of ripe and bursting grain—that is Christianity.—*Robertson.*

Almost sweet is unsavory; almost hot is lukewarm. Almost a Christian is like Micah, who thought himself religious because he had gotten a priest into his house. Almost a Christian is like the Ephraimites who could not pronouce Shibboleth, but Sibboleth. Almost a Christian is like Ananias, who brought a part but left a part behind. Almost a Christian is like Eli's sons, who polluted the sacrifices; like the barren fig-tree which Christ rebuked; like the virgins, who carried lamps without oil; like the willing-unwilling son, who said he would and would not.—*Henry Smith.*

### LIFE'S TWILIGHT.

*For The Pulpit Treasury.*

When the quiet eve, approaching,
Summons all to sweet repose,
Hearts with toil and care o'erburdened
Gladly greet the daylight's close.

Sweet the rest from toil and striving,
Rich or poor, or sad, or gay;
Sweet the dreams of brighter morning,
Chasing gloom of night away.

So when life's last hours are ending,
And the twilight glow appears,
When our burdened souls are growing
Weary of life's hopes and fears,

Sweet to think of Faith's to-morrow,
Far exceeding brightest dreams,
Sweet the thought of rest eternal,
Borne upon those morning beams.

—*H. R. Palmer, Mus. Doc.*

**48. The Recompense of Beneficence.**—LUKE xiv., 14.

The sister of the King of Sweden sold her jewels and founded an hospital. One day a patient's tears of gratitude fell on the hand of the princess. She looked at the tears and said, "Oh, now I have my jewels back again."

**49. God's Demand for the Heart.**—PROV. xxiii., 26.

When a law was made in the reign of Elizabeth, that all the people should attend the church, the papists sent to Rome to know the pleasure of his holiness. He returned for answer, "Tell the Catholics in England to give me their hearts, and the queen may take the rest."

**50. The Owner of the Jewels.**—JOB i., 21.

A lady one day in her husband's absence from home lost both her children by cholera; but she laid them out with a mother's tenderness, and spread a sheet over them and waited at the door for her husband's return. "A person lent me some jewels," she said when she met him, "and He now wishes to receive them again. What shall I do?" "Return them by all means," said her husband. Then she led the way and silently uncovered to him the forms of his dear children.

**51. The Joy of True Freedom.**—Ps. cxxvi., 3.

The 1st of August, 1834, was the day on which the emancipation of 700,000 of our colonial slaves took place. "Throughout the colonies the churches and chapels were thrown open, and the slaves crowded into them on the evening of the 31st of July. As the hour of midnight approached they fell upon their knees, and awaited the solemn moment, all hushed in silent prayer. When twelve sounded from the chapel bells they sprang upon their feet, and through every island rang the glad sound of thanksgiving to the Father of all, for the chains were broken and the slaves were free."—*Heroes of Britain.*

**52. Punishment Foretold.**—I. SAM. xii., 25.

When the tidings of the massacre of St. Bartholomew was brought to John Knox, although he was old and worn out with work, he was borne to his pulpit, and "summoning up the remainder of his strength he thundered the vengeance of heaven against that cruel murderer and false traitor, the king of France," and desired the French ambassador to tell his master that sentence was pronounced against him in Scotland; that the Divine vengeance would never depart from him, nor from his house, if repentance did not ensue; but his name would remain an execration to posterity, and none of his children would enjoy his kingdom in peace.—*McCrie's Life of Knox.*

**53. Preparation for the Lord's Supper.**—MARK xiv., 15.

At the coronation of His Majesty George III., after the anointing was over in the Abbey, and the crown put upon his head with great shouting, the two archbishops came to hand him down from the throne to receive the sacrament. His Majesty told them that he would not go to the Lord's Supper, and partake of that ordinance with the crown upon his head; for he looked upon himself when appearing before the King of kings in no other character than in that of a humble Christian. The bishops replied that, although there was no precedent for this, it should be complied with. Immediately he put off his crown, and laid it aside; he then desired that the same should be done with respect to the queen. It was answered that her crown was pinned on her head, that it could not be easily taken off; to which the king replied, "Well, let it be reckoned a part of her dress, and in no other light." "When I saw and heard this," says the narrator, "it warmed my heart towards him; and I could not help thinking that there would be something good found about him towards the Lord God of Israel."—*Dr. Cheever.*

**54. The Setting of God's Truth.**—Ps. xxxvi., 9.

In painting truth, God is like the artist. The artist claims it as an artist's right, that he locate his own picture. Some time ago different artists entered into competition, at the request of the Russian government, in painting the portrait of the late Czar. A day was fixed when all should submit their work to the committee appointed to decide what picture should be admitted to public exhibition. One artist, among others, brought his work to the reception committee. The committee so disliked it that they told the man it could not be admitted to the competition. The artist said, "I claim the privilege of hanging that picture before I will submit to its rejection, for the location of the picture has been part of my plan." The committee could not deny him this right. He put his work, which seemed so clumsy and coarse, at a studied distance. Spectators were allowed to come so near, and no nearer. When the great day of decision came, that picture, set according to the artist's mind, was the picture which won universal acceptance.—*Rev. David Gregg.*

# MONTHLY SURVEY

It is said that over thirty different agencies are engaged in evangelical work in Italy.

The four great Bible societies of this country and Great Britain issued last year 4,989,284 copies of the Bible and New Testament.

The Protestant Bible Society of France gives a New Testament to every Protestant communicant, and a Bible to every newly married couple.

The Prussian Bible Society has existed since 1815, comprises 168 branches, and distributed last year 65,124 Bibles and 15,000 New Testaments.

Parlor Sunday-schools are the latest means used for reaching those of the upper classes of London society who are not regular church attendants.

In 1874 the total contributions for Foreign Missions in the Methodist Church, South, amounted to $37,000; In 1882 the Church paid $188,272.82—a noble advance in one decade.

The acacia flowers found in the coffins of the Pharaohs are exactly like those that now bloom on the banks of the Nile, and the mummies of 1900 B.C., are exactly like the men of 1884 A.D.

From the year 1871 to 1880, the number of native ordained preachers in India increased from 225 to 389; at the present day the number is supposed to be 500 at least. Accordingly, the number has more than doubled in twenty years.

The Syrian magistrates pay a fine compliment to the Christian religion, when they refuse to put the oath to a convert of the missionaries, as they are said to do, saying, "He is a Protestant; he will not lie; he does not need an oath."

According to the statistics of the Presbyterian Church the remarkable fact is brought out that the additions to the churches on confession of faith during the last year have been much larger in proportion among the heathen than at home.

Just seventy years ago Judson commenced work in Burmah. It was seven years before he baptized the first Burmese convert. To day there are 111 missionaries, 502 native assistants, 468 churches and 23,584 church members in the Baptist denomination alone.

Finland has about 2,000,000 people. They are Lutherans, having 219 pastors, 484 churches, and 514 chapels. Their universities at Helsingfors rank high, with 1,300 students and 160 theologues. Instruction is imparted in the Swedish and the Finnish languages.

A school has been established in Sweden in which young men are trained with special view to home missions. Several of the men who have been trained there have been laboring for some time among the Laplanders, of whom there are said to be 56,000 in the most northern part of Norway, Sweden and Russia.

The American Bible Society is vigorously prosecuting its work of canvassing and supplying the United States and Territories with copies of the Holy Scriptures. Five hundred colporteurs were at work last year. They visited 650,940 families, and put in circulation 349,010 copies of the Bible, donating 71,425 among those unable to purchase.

In India there are nineteen principal languages and a large number of dialects, yet such has been the activity of the Christian Church during this century that there is perhaps not a person among the two hundred millions who, if he can read, cannot have access to the Scriptures in his own tongue and even in his own dialect.

In twenty months' work in Southeastern Missouri, writes a missionary of the American Sunday-School Union, I have planted 63 schools with 305 teachers and 1,915 scholars, visited and aided 20 schools, having 83 teachers and 635 scholars; visited 415 families; distributed 235 Bibles and 340 Testaments and much Sunday-school literature; delivered 155 addresses. Many churches have grown out of our schools, and fully 100 have confessed Christ in them.

Another French priest is zealous to reform Rome. He is the Abbe Roca, honorary canon of one of the French cathedrals. Becoming convinced by travel of the abuses and superstitions in the Catholic Church, he has openly attacked them and presented a memorial to the Pope, appealing to him to initiate a thorough reform, and especially to abolish the enforced celibacy of the clergy. His memorial was returned to him without a word. He is now in America and will lecture.

Never before has Christianity, nominal and real, advanced as during the present century. The best approximate estimates give as the whole number of nominal Christians on earth at the end of the first century, 500,000; at the end of the seventh century, 25,000,000; at the end of the fourteenth century, 80,000,000; at the end of the seventeenth century, 155,000,000; at the end of the eighteenth century, 200,000,000; and in 1880, 410,000,000.

PHILOSOPHY AND CHRISTIANITY, a Series of Lectures delivered in New York in 1883, on The Ely Foundation of the Union Theological Seminary, by George S. Morris, Ph.D., Professor of Ethics, History of Philosophy, and Logic in the University of Michigan, and Lecturer on Ethics and the History of Philosophy in the Johns Hopkins University, Baltimore. New York: Robert Carter & Bros.

Prof. Morris is an enthusiastic disciple of Hegel, and holds that his master has an indisputable title to be considered the greatest of modern philosophers. He says (page 275) that "philosophy must admit the claim of Christianity to be called 'absolute religion;'" and adds, "and this has been done through the mouth of the deepest, most comprehensive and most instructive philosopher of modern times—I refer, of course, to Hegel."

As might be expected, the "absolute religion" with which the Professor identifies Christianity is an exalted and spiritual form of pantheism, and throughout the book one sees how logically a Hegelian theology is developed from a Hegelian philosophy. But we cannot say that this treatise of Prof. Morris throws much light on the relations of philosophy to Christianity, but it certainly does show logically and clearly the theological tendencies of American Hegelianism. The book is pantheistic, though not in any gross or repulsive sense; it maintains the doctrine of a personal God, and its style and spirit show how perfectly an American may master transatlantic modes of thought. We recommend the book to all who may be interested in Hegelianism as now explained and advocated by some of our ablest and most prominent professors.

MUST THE OLD TESTAMENT GO? Or the Relation of the Old Testament to the Christian Life of To-Day. By Rev. W. F. Crafts, B.D. Boston. James Earle.

This book contains nine articles on the controversies that have gathered around the inspiration of the Old Testament. They are all in defence of its inspiration, cover much of the disputed ground, are couched in plain, unmistakable language, and are well adapted to place the several points touched clearly before the mind of the common reader and to supply him with adequate reasons for the hope that is in him. We welcome every well-furnished combatant to this contest.

AMONG THE HOLY HILLS. By Henry M. Field, D.D. New York: Charles Scribner's Sons. Price $1.50.

There is a great charm in this book. Its descriptions follow the lines of travel marked by the feet of the Saviour over the whole extent of Palestine. Its author recognizes Jesus everywhere as his travelling companion, and amid the holy scenes everywhere visited, there are delightful pen-pictures placed before the mind, appropriate reflections suggested and a graphic realism set forth seldom attained even by writers "Among these Holy Hills." It is a fascinating book throughout.

PAULINE CHARITY. Discourses on the Thirteenth Chapter of Saint Paul's First Epistle to the Corinthians. By Rev. Joseph Cross, D.D., LL.D. New York: Thomas Whittaker. Price $1.50.

The title of this book fitly covers its subject, which is the Christian virtue of brotherly love. Each of the attributes of this virtue, as enumerated in the I. Cor., 13th chapter, forms the topic of a discourse. The author is evidently at home in these discourses. They glow with intelligence, fervor, and the very grace which he so eloquently depicts and so earnestly recommends. How beautiful the church or family or individual that exemplifies this heaven-born grace! The book deserves a wide circulation.

ASPECTS OF SCEPTICISM, with Special Reference to the Present Time. By John Fordyce, M.A. New York: Thomas Whittaker, 2 and 3 Bible House. Price $1.50.

The author has written this book for those who are "perplexed in faith," and who have neither time nor ability to study more elaborate works. The spirit of this book is admirable, the mode of treatment intelligent, kindly and winning, and he who reads it in a similar spirit will find many of his doubts disappearing as mists before the rising sun. The book is a capital one to put into the hands of those whose faith is shaken in the old creeds and who have been partially captured by "modern doubt." It will do, at least, its part to bring men back to the evangelical faith, to induce them to live pure lives, and to do the grand and noble deeds which are possible only to men of faith.

A CHRISTIAN HOME; How to Make and How to Maintain it. By John Hall, D.D., New York. Philadelphia: The American Sunday-School Union. New York: Bible House. Price $1.00

We have read this book with great satisfaction. Its teachings are simple, scriptural, comprehensive, well and often touchingly illustrated. Would that its wise words were read, pondered and practiced by every family in the land. Then would America be Paradise regained.